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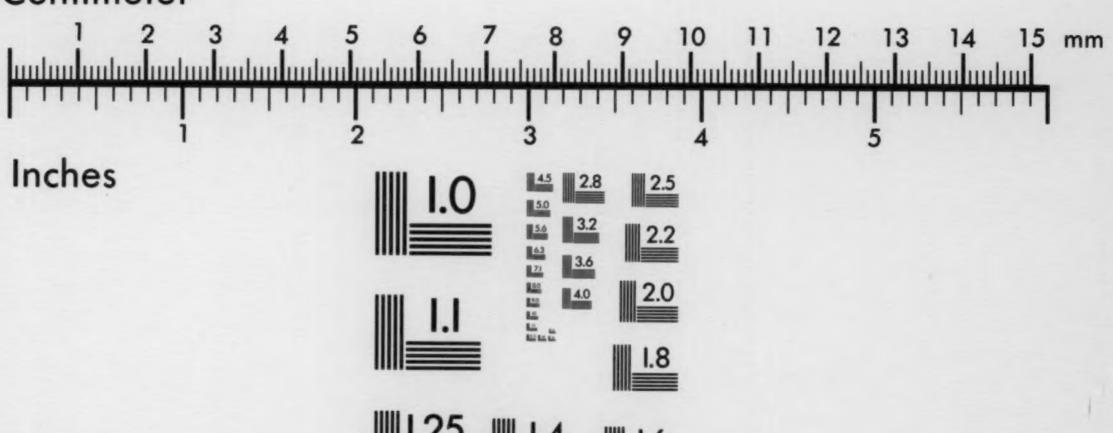


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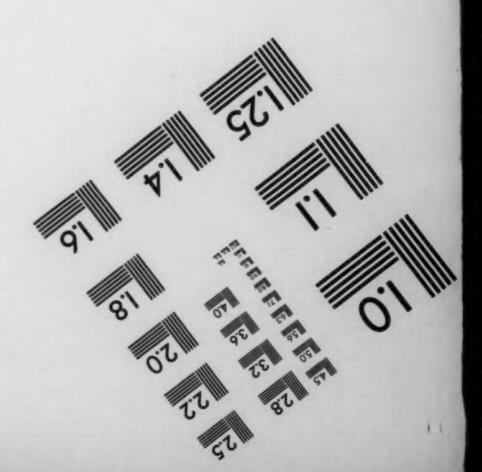


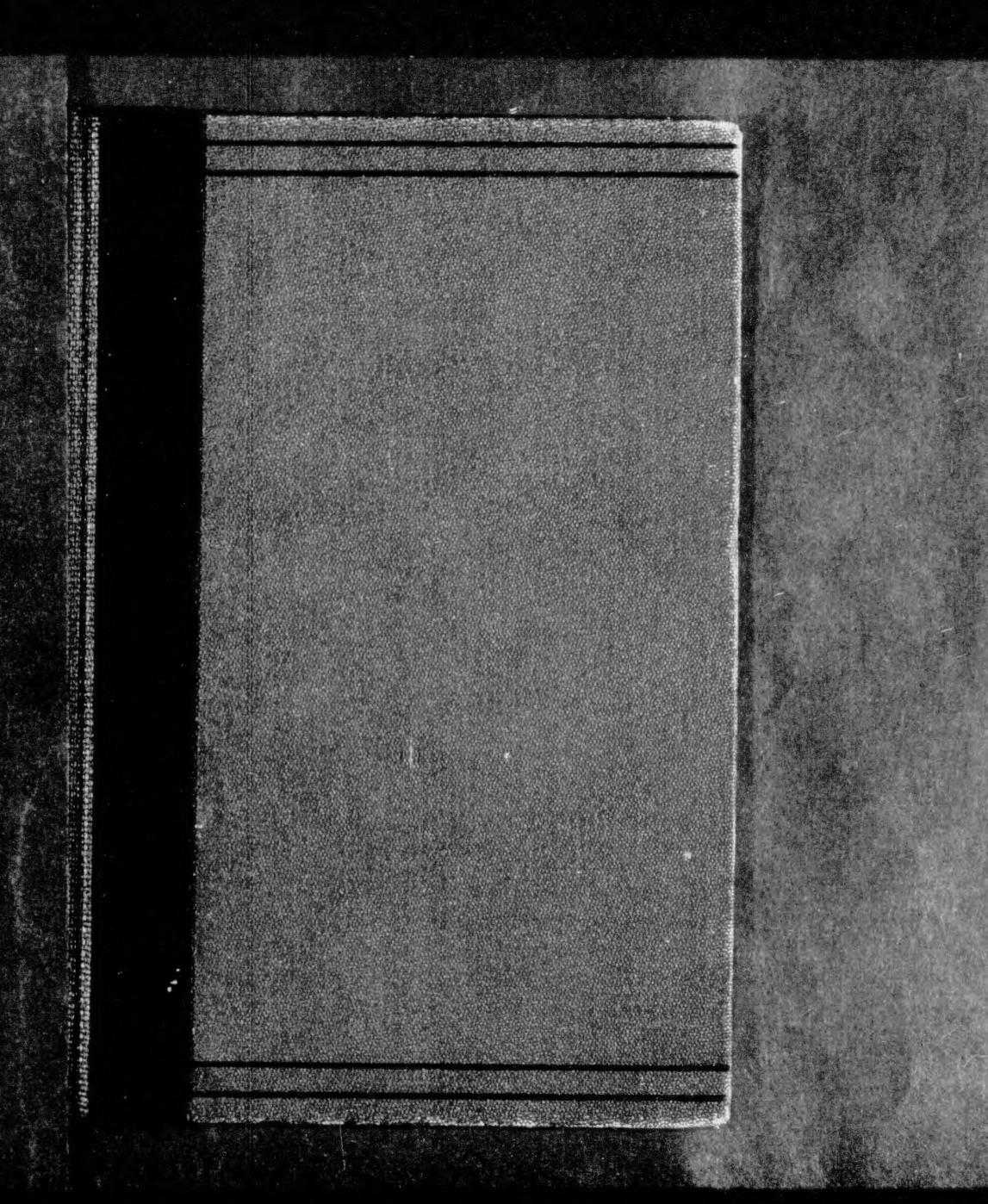
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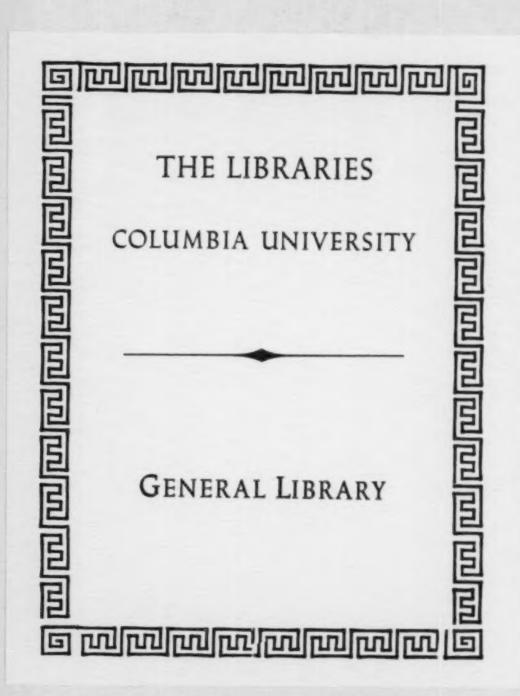


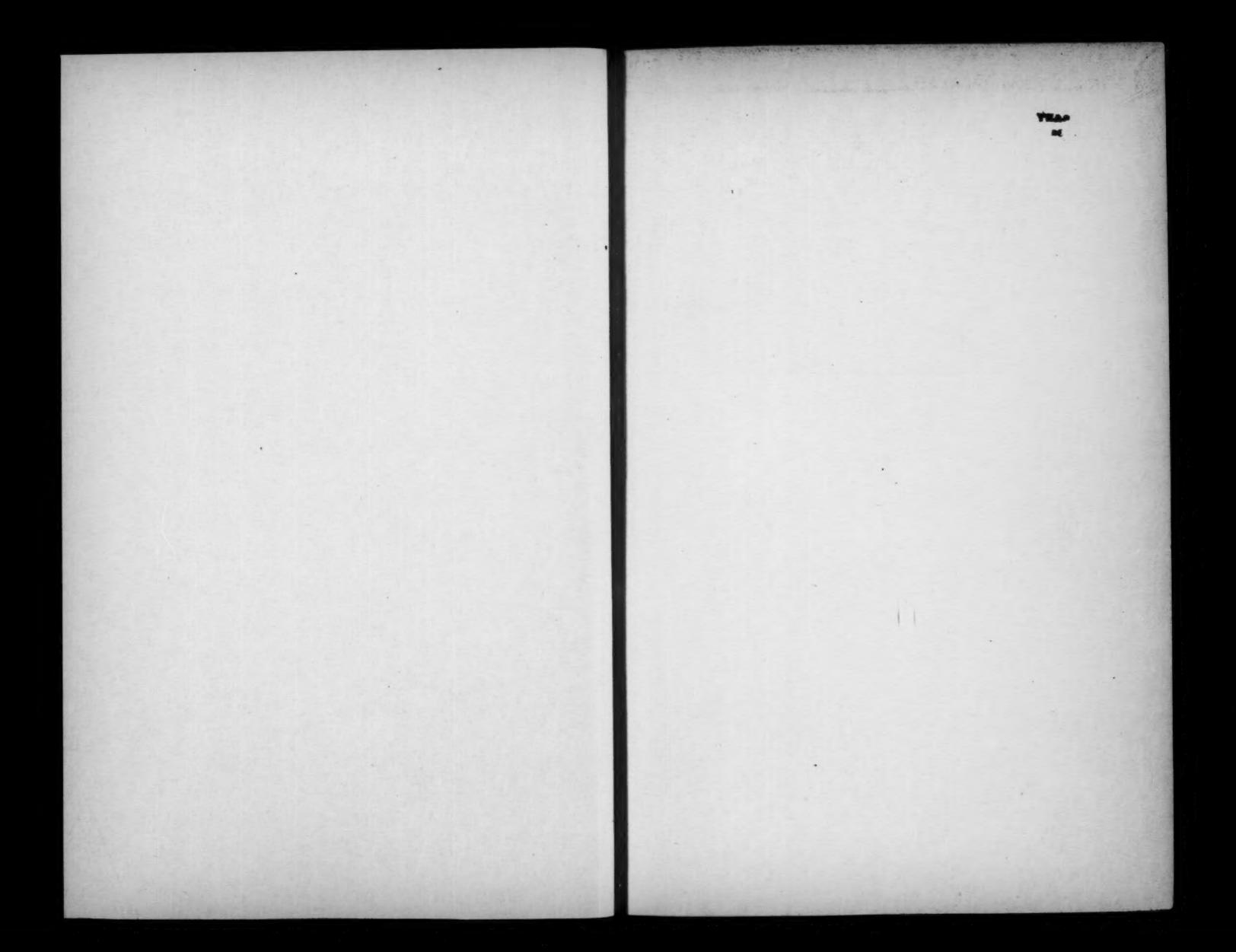
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ΕΥΡΙΠΙΔΟΥ ΕΚΑΒΗ.

THE

HECUBA OF EURIPIDES.

Pitt Press Series.

ΕΥΡΙΠΙΔΟΥ ΕΚΑΒΗ.

THE

HECUBA OF EURIPIDES

WITH INTRODUCTION AND NOTES

W. S. HADLEY M.A.

FELLOW OF PEMBROKE COLLEGE, CAMBRIDGE.

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS.

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PREFACE.

THE text of this edition of the Hecuba is in the main 1 that of Prinz (Leipsic 1883), but, where difficulties occur, I have to the best of my ability endeavoured to weigh the evidence independently, and if I have been led to adopt conclusions other than his, I have written the text in conformity with my own views. Happily, in the Hecuba, textual difficulties are comparatively few, and, when we do meet with them, our task is more frequently to decide between the retention and the excision of lines which have stirred the somewhat easily roused suspicions of susceptible editors than to restore the mangled tradition of warring families of battered manuscripts. In dealing with the former class of questions, I have throughout inclined to a conservative view, partly on the narrower ground of lack of cogency in the destructive criticism applied to particular passages, partly on the general principle that such a method of criticism is a dangerous weapon in any save the most experienced and skilful hands.

As the Hecuba is a play which is usually read at an early stage of acquaintance with the Greek language, I have been careful to exclude from the explanatory commentary all discussions of the text, but have subjoined a brief notice

of the manuscripts and the more important variants and conjectures, with short critical remarks on some passages, for the use of any who return to Euripides when a little further advanced on the path of scholarship. Of such unfortunately the number is but small, and apart from a limited circle of enthusiastic admirers, the poet's audience is mainly confined to those who use his plays as the painful but necessary exercise-ground of syntax, and whose recollections, so far from being appreciative, are apt to be tinged with a certain bitterness and even scorn.

In writing the commentary, I have consulted the editions of Porson, Pflugk-Wecklein, Paley and many others of the numberless scholars who have edited or illustrated Euripides: but I have endeavoured to form an independent judgment on each question before referring to the notes of others, in the belief that a fresh point of view is more likely to be attained by an editor, who does not at once fly to the assistance of his predecessors, when wishing to explain a difficulty or illustrate a view. I have read with great pleasure the translation of the Hecuba by Mr Way, a translation which will I hope become as widely known as it deserves. The grammars to which I have referred are those of Hadley (Macmillan, 1884) and Thompson (A Syntax of Attic Greek, Rivingtons, 1883). Finally my warmest thanks are due to Mr R. A. Neil, who has read all the proof-sheets and has assisted me throughout with valuable suggestions and criticism. I am indebted also to Mr L. Whibley for much kind help.

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INTRODUCTION.

THE date of the production of the Hecuba is not certain, but from two pieces of internal evidence we may attribute it approximately to the year 425 B.C.: line 173 of the Hecuba is parodied by Aristophanes in the 'Clouds' (l. 1165), which was performed B.C. 423, and in line 462 reference is made to the recent re-establishment by the Athenians of the Delia in B.C. 4261. The subject of the play seems to have been taken from one of the non-Homeric legends of the epic cycle, contained possibly in the 'Iλίου πέρσις of Arctinus of Miletus, an early poet of the eighth century B.C. If we accept B.C. 425 as the date of its production, Euripides was then a man of 55, and had been prominently before the public for 30 years, though of his extant dramas only four or five probably are of earlier date than the Hecuba.

Modern estimates of the tragedy have been mostly unfavourable, the objection urged against it being the apparent want of unity in the plot: the points raised in this criticism are in themselves interesting, and at the same time important, as affecting our appreciation of the play: I accordingly propose to devote a short time to their consideration. Is there then in the Hecuba a unity of design and a coherence of parts? The answer to this question I take to be affirmative: there is a unity of design which awakens what may be termed a collective interest, by bringing into line actions and events, which, though at first sight unconnected, yet by reference to some common centre become parts of a coherent whole: the effect thus

¹ Cf. note on line 456.

produced within the compass of a single play is comparable to that brought about on a larger scale by the older trilogy. The true unity to be sought for is the unity of the objective impression on ourselves, an answering echo of the unity of conception in the poet's mind, an effect beyond the reach of mere calculating workmanship and defying analysis. This trilogy in petto may be regarded as an experiment made by the youngest of the three great tragedians at a time perhaps when novelty alike of construction and of treatment was as much desired by the Athenian audiences as it was in accord with the poet's own standpoint and method, wherein in some ways he differed so widely from his two distinguished rivals. The central interest, which creates the unity of the Hecuba, is the character of the heroine, and the study of her change from submission to ferocity under the influence of the events represented in the play, events in themselves unconnected save by fortuitous turns of the plot, which nevertheless by their influence on the development of the leading character acquire an intimate co-relation with each other. The separate episodes of Polyxena, Polydorus¹, and Polymestor all serve in turn to bring out and illustrate the workings of Hecuba's broken but indomitable heart.

In the first act Hecuba overcome with grief is an entirely pathetic character: the blows she has received are severe indeed but inflicted legitimately by gods and open enemies. Her dispute with Odysseus, though during the altercation she calls attention to the meanness of his conduct in neglecting to repay past benefits, is couched in no fierce spirit of invective, and it is with the faint hope of kindling in his heart a shame which may lead him to relent, that she recalls to his memory the days of his distress. So at the end, when swooning with agony, she has no words of cursing save for Helen, guilty cause of all the bloodshed of the war: while the sympathetic bearing of Talthybius and his account of the honour paid by the Greeks to the heroism of Polyxena, help to assuage the proud mother's grief, and her mood becomes one almost of acquiescence in

the inevitable, finding vent in the utterance of sad reflections on the uncertainty of human happiness.

In the second episode how great the change! The calamity which forms its subject is the same, the loss of a loved child: harder of course to bear as crowning a series of similar bereavements, but not so overwhelming in its intensity as to alter the very nature of one inured to woes as Hecuba by this time was. Further the blow was not entirely unanticipated1. It is not the loss itself that transforms the mood of submission to one of vindictive fury: it is the circumstances of the tragedy: the death of the daughter amid the respectful admiration of her unwilling slayers, victim of a fate, cruel indeed, but nowise dishonourable, is a stately albeit touching scene: how different the picture of the son, sea-tost, unburied, disfigured by gaping wounds; victim of the cupidity of one who professed himself a friend, but has proved a murderer and a breaker of the troth of hospitality. In the former case Hecuba could sadly acquiesce, bowing her head to Heaven's stroke, and meekly longing for the relief which death will some day bring even to her: but now she has one darling object to achieve, before the accomplishment of which death would be premature, she must take vengeance on the murderer, who, not in accordance with Heaven's will, but in despite of its most holy teaching, has wrought the death of a hapless boy entrusted to his charge in the sacred name of hospitality, amid every circumstance of shame and outrage, and crowned his infamy by refusing that burial, which alone could open the gates of a future life of honour in the nether world. What a contrast this to the passing of the daughter amid the sad praises even of her enemies and the generous desire of every Greek both high and low to dignify the descent of their heroic victim to the realms of Hades.

The second act has seen the sorrow-laden woman, submissive to the blows of fate, change to the implacable avenger of a foully slaughtered son: the third act portrays

¹ By the episode of Polydorus I mean that part of the play which deals with the discovery of his death.

the vengeance, a vengeance horrible enough to stifle for the moment our pity for Hecuba, and our loathing for her victim, till we remember the hideous crime the fruits of which he now is reaping. A Greek audience would not forget that Polymestor is a barbarian, and that conduct which would be revolting if employed against a Hellene, is capable of palliation when directed against the brutal Thracian, who has no reverence for the will of the gods, or the rights of his fellow men. In Hecuba's veins too runs the same Eastern blood, passionate and vindictive, that had throbbed in Medea's breast, which can bear with fortitude the chances of life, the anger of gods or triumph of an open foe, but which pursues to the death the betrayer of honour or the traitor to a trust.

That the Hecuba is not a drama of episode, but a drama of character illustrated by episode, may I think fairly be maintained. Hecuba is the central figure which supplies unity to all the incidents grouped around it, and it is the influence of these incidents on her character which the poet would have us consider. It is not a play wherein the several characters of the actors, by their mutual and necessary action and reaction, conspire to bring about a certain result, but rather an object lesson in character, a study of a particular mind as affected by varying circumstances. Assuming this as the central idea of the play, there is no reason why the poet should not elaborate the subdivisions and paint with a firm hand the subordinate characters: this he has done, and with such success that the reader in admiration of detached parts is in danger of losing sight of the meaning of the whole. Polyxena, for instance, is so beautiful a creation, that one cannot avoid the feeling that, when she passes from the stage, she takes our thoughts and our interest with her, and leaves the play the poorer. The mad ravings of Polymestor and the details of his undoing are so realistic, that it is on them that we fix our attention, and for the moment become forgetful of the element in the play which they are designed to illustrate, not to efface. It is only when we remember that the character of Hecuba herself supplies the poet with his theme, that we can grasp the real

unity of a drama, which by reason of the beauty and the vigour of its separate scenes, has been roughly criticized as being not one play, but two. At the same time the adroitness of the transitions, or rather of the coupling together of the episodes, shows that Euripides was not unaware of the risk he ran of criticism on this ground. The discovery of the body of Polydorus, around whom centres the interest of the second act, by the very attendant sent to fetch water for the last sad rites due to the body of Polyxena, the heroine of the first episode, is extremely skilful; while the mention of Hecuba's twofold terror inspired by her dream prepares the spectators for a double catastrophe, quite apart from the preliminary sketch of the action supplied by the poet in the prologue.

In this play the prologue is of the ordinary Euripidean style and is open to the same attack and admits of the same defence as others of its class. The themes of tragedy, or at least the main features of those themes, were all well known to every Athenian audience. Homer and the Cyclic poets had been ransacked for their heroes, and audiences of the early and middle fifth century knew as well what would happen to Ajax or to Oedipus, as we know that Richard III. will die on Bosworth Field and Wolsey deplore the ingratitude of his king. So long as justness of sentiment, or illustration of the ways of gods to men, the drawing of types of character or the tracing out of fate, were felt to be the main objects of the tragedian, no prologue was required: it was not the tale, but the telling of it, that men looked to: but when Euripides claimed sympathy for very men and women, when gods and heroes descended, like Socrates' Philosophy, from heaven to earth, treading the same paths, pained by the same pains and rejoicing with the same joy, as the thronging crowds who felt the kinship of their suffering, then the old situations, the thread-bare plots, had lost their charm; new incidents, fresh developments must be discovered to be the vehicle of the new sympathy, and the explanatory prologue became a necessity as real for those days, as a playbill is for ours.

Another point for which Euripides has had to bear the

brunt of much unfavourable criticism, the frequency of intedeifeir-of the forensic displays so dear to him and doubtless to his audiences also, receives illustration in this play. Hecuba in the agony of supplication for her daughter, Polymestor newly robbed of sight and children, do not forget the rules of pleading. To us there is something strangely cold in these precise measured echoes of the courts: but theatre and court were different then; as the Athenian theatre was more restrained than our modern stage, so the Athenian dicastery with its huge and irresponsible jury of men even then ever looking for some new thing, was more open to passionate appeals, than a bench of twelve men controlled by a skilled expounder of the laws. It is not for us to grumble: a poet, especially a dramatic poet, cannot be unaffected by the tastes of those whom he wishes to touch and influence: Shakspere puns, but he is Shakspere still, and if Euripides at times employed a method which was to the taste of his public, why should an age, not without literary vices of its own, abuse him for it? The same defence may be offered to the charge, justly enough brought against him, of sometimes philosophizing off the point and out of season: ideas with the dulness of 2000 years' repetition on them now, were bright once: bright enough to delight, perhaps to dazzle, audiences, which even we cannot call uncritical. Defects they may be, but defects sometimes reveal the touch of a human hand, just as the irregularities of a Persian rug, the waywardness of a piece of beaten iron, attract us more than the four-squareness of the productions of steam and rule.

Of the merits of the play it is a pleasant task to speak. Euripides' conception and drawing of the character of Hecuba have been already touched upon, but much remains to praise. In our poet's gallery of noble women none holds a higher place than Polyxena; not Alcestis, not Macaria. Patience, tenderness, purity, fortitude, noblest qualities of womanhood, elevated with the indefinable dignity conferred on virtue by high birth, are united in the character of the virgin princess, who appears but for one brief scene upon the stage, speaks little, yet leaves us filled with a sense of having been in converse with one

of the noblest creations of dramatic literature. To convey such an impression in so short a time, to paint such a portrait in a few strokes, is surely the work of a master, and argues' too the existence of an ideal in the creator's mind, earnest, pervading, pure, which by its presence could enable him to draw so quickly and so well. We have but to remember this to dismiss at once the idle theories of Euripides' hate for women, theories which owe their existence to heedless reasoning from random lines divorced from their context and considered without reference to the character in whose mouth they are placed, or the occasion on which they are uttered. In Odysseus Euripides has drawn an able man of the world, of a type on which we may well imagine many a busy ambitious Athenian would have wished to fashion himself: destitute of that oleros, which Thucydides' Cleon declared to be ἀρχη ἀσυμφορώτατος, yet not ruffianly: plausible of speech, quick of action, shrewd, patient, determined: by his side Agamemnon, king of men, becomes insignificant and lacks the dignity which his great position calls for: much as he wishes, he dares not aid Hecuba in her vengeance, lest the army should misunderstand his action: the captive queen fears not to taunt him with his lack of liberty, and though he does not waver in the trial scene, but gives sentence in the Trojan's favour and approves her deed, yet he effects no strong impression; he fails to make the reader feel that he is in the presence of a leader of men, and one is inclined to ascribe to the petulance of a weak nature his outburst of offended pride at the conclusion of the play, when he orders the wretched Thracian's exposure on a desert island as a punishment for his presumption in foretelling troubles in his home. Well drawn too is the character of Talthybius; most courteous of heralds, he must fulfil his task, albeit it pains him to add to the woes of one, Trojan though she be, whose misery makes him doubt the goodness, nay the existence, of the gods: tenderly almost does he tell the weeping mother the story of her child's brave death, giving what comfort may be given. There is one more picture, which by its dark colouring serves to bring into relief the other portraits which the poet

draws: the savage Thracian, faithless and covetous, who spoils and slays the fatherless child, and deepens the guilt of fraud and murder by that to the ancient world unpardonable crime, violation of the rights of hospitality, is an addition to the characterstudies of the play, sombre indeed but effective, and serves to mark most clearly the exclusive feeling of the Greek, that barbarous and brutal were synonymous: strictly, of course, Hecuba is barbarous too, but the long and evenly-balanced struggle between Greeks and Trojans which formed the theme of the Hellene's bible, had raised the latter to equality with their conquerors. The choral odes remain for mention: although, in accordance with the practice of Euripides, they are of the nature of detached lyrics, yet they are directly suggested by and in accordance with the development of the action of the play: many and exquisite as are the choral songs scattered over his works, Euripides has never, in my judgment, given a finer example of his power than in that ode in which the captive women describe the fatal security, the surprise and carnage of the last night of Troy. In it he seems to have caught the inspiration of that romantic school, of which it is not too much to say he was the unconscious and unrecognized forerunner.

That the verdict of antiquity was favourable to the play is proved by the number of translations and imitations of it from Ennius onward. Echoes of it are found in Catullus and Propertius, in Virgil and Ovid: the latter poet may indeed almost be reckoned as a translator (cf. Metam. xiii. 407 sqq.), though Seneca has borrowed but little from it in his Troades. With the Phoenissae and Orestes, it formed the favourite reading book in the later Byzantine schools. The Hecuba was one of the first Greek plays translated by the French humanist Lazare de Baif, while Erasmus put it into Latin, and the Venetian Luigi Dolce published an Italian version. Hamlet's player tells the story of the 'mobled queen,' and the sorrows of Hecuba became a phrase. One need not mention the imitations of the French classic drama, the exhausting Polyxènes of Pradon, of Lafosse, of Chateaubrun, save to introduce the profound comment of M. Patin, whose concluding words sum up for us the lessons of

the Attic theatre. "Je ne crois pas qu'on parvienne jamais à nous faire prendre en patience les calmes et contemplatifs développements de la tragédie grecque. Ce qu'il faut lui demander, ce ne sont pas ses sujets, ni la forme de ses drames, les uns usés et l'autre incompatible avec l'allure actuelle de notre imagination: c'est, s'il se peut, ce secret que nous cherchons encore, d'être variés, mais sans bigarrure et sans disparate; vrais, mais d'une vérité choisie; simples, mais avec simplicité."

ARGUMENT.

First Episode.

THE scene is laid on the shore of the Thracian Chersonese, whither the Greek host had crossed after the fall of Troy. The fleet is delayed there by contrary winds.

1—58. Prologue spoken by the ghost of Polydorus; he describes his own murder by Polymestor, king of the district where the action takes place, who coveted the treasure which had been committed to him by Priam in trust for Polydorus. He also describes how the ghost of Achilles has appeared and claimed his sister Polyxena as a victim, to be slaughtered at his tomb, prophetically adding that the sacrifice will be carried out. He relates that he has appeared in a vision to his mother Hecuba, who

59—97 appears supported by some fellow captives: she describes the ominous dream, which has driven her forth filled with forebodings for the fate of her two children.

98—176. The chorus of Trojan captive women enter and announce to Hecuba the decision of the Greek generals to sacrifice Polyxena at the tomb of Achilles. Hecuba breaks into lamentation and summons her ill-fated daughter, who,

177—215 on hearing her doom, gives all her pity to the mother who will be left alone, but utters no complaint for herself.

216—331. Odysseus arrives with a formal announcement of the decree. Hecuba appeals to him for a return of the kindness she had once shown him in his need, and begs him to plead for her daughter, now her only stay and comfort. Odysseus, though acknowledging his obligation, refuses to do more than guarantee Hecuba's own personal safety, and urges the bad effect, which neglect to do honour to brave warriors after death produces, as a justification of his sternness.

332—381. Hecuba, seeing her own efforts fruitless, bids Polyxena plead her own cause. Odysseus is a father and may relent before a child's petition. Polyxena however expresses her more than willingness to die, contrasting her probable lot, if allowed to live, with what had once been her reasonable expectations as the daughter of a king.

382—443. Hecuba, to no purpose, offers her own life in exchange, and Polyxena, entreating her mother to submit to fate, takes an affecting leave of her, and follows Odysseus to her doom. Hecuba swoons and falls senseless to the ground, with a final imprecation on Helen, the cause of all her misery. A break in the action occurs here, which is marked

444—483 by a choral ode, in which the captive women speculate on the probable scene of their slavery, closing with a brief lament over their fallen country.

484—628. The herald Talthybius arrives, and after questioning the existence of gods who can permit such sorrows as Hecuba's to be, bids her tend the burial of her child. To Hecuba's request for particulars of the sacrifice, he replies by giving a touching account of the heroic maiden's last moments and of the admiring pity of the Greeks for her noble fortitude. The mother's grief is lightened by the recital of her daughter's glorious death, and she begs that orders may be given that the corpse shall not be disturbed, and that she may be permitted to render the last sad offices, as well as a captive may, to her daughter's remains. Thus ends the first episode.

Second Episode.

629-656. After a brief ode, tracing all their misery to Paris' fatal arbitrament on Ida, the chorus

657—722 are met by an attendant, who has been to fetch water for the funeral rites of Polyxena; she enquires for Hecuba, and after brief preface displays to her the body of her murdered son Polydorus, which she has discovered when on her quest for lustral water: the horror-stricken mother with her lamentations mingles curses on the faithless Thracian, whom she recognizes as the author of the crime.

723-904. Agamemnon appears, enquiring the cause of Hecuba's delay in carrying out the funeral rites of Polyxena, but seeing the corpse of Polydorus demands an explanation of this fresh catastrophe: after brief consultation with herself, Hecuba decides to tell Agamemnon all, and to beg his help in a scheme of vengeance she has planned. She does so, appealing to him as the vicegerent of the gods, whom Polymestor has outraged by his heinous breach of their most holy laws: in pathetic tones too she pleads for his pity, urging even his love for Cassandra as a ground for acceding to her request. Agamemnon professes his sympathy, and would willingly he says help her, but that the army counts the Thracian their friend, and her an enemy. Hecuba, half scornful of his timidity, asks that if he will not actively assist her, he will tacitly permit her to carry out herself a plan of vengeance. He consents and wishes her success.

905—951. The interval between this act and the next is filled by the chorus, who sing a most beautiful ode descriptive of the last night of Troy: how in false security the warrior was stretched in careless sleep, his wife lingering over her preparations for repose, when the war-cry of the Greeks was heard in the city, and in a moment all was carnage and destruction.

Third Episode.

952—1022. Polymestor, in response to a summons of Hecuba, appears with his two infant sons: she has, she says, a secret to reveal to him, the place of concealment of the treasure of the Trojan kings: also she would entrust to him some valuables which she has saved from Troy, and which she keeps concealed in the apartments of the captive women: let him dismiss his guards, and accompany her within, bringing his children to share the secret of the treasure, in case anything should happen to himself. He falls into the trap,

1023—1108 and, after a short choral ode of triumph, he is heard within screaming in agony, and after a few moments appears on the stage, blinded and mad with fury, breathing fierce threats of vengeance on the tigresses who have robbed him at once of

sight and children.

1109—1295. Agamemnon, hearing the uproar, comes to learn its cause: Polymestor appeals to him, and gives a graphic description of the women's onset. he admits his murder of Polydorus, but assigns plausible and, as he thinks, satisfactory reasons for it: Hecuba answers, exposing the falseness of his pretences and showing that avarice was the only spring of his action. After a violent invective, she makes a final appeal to Agamemnon, who gives judgment in her favour: whereupon the baffled Thracian bewails his lot, but finds some little satisfaction in prophesying for Hecuba a violent and shameful end, for Agamemnon a faithless wife and cruel death. Enraged at his presumption, the Grecian leader orders him to be cast upon a desert island, while the captive women are bidden to return to their quarters, and prepare for their sad voyage to Greece and slavery.

ΕΥΡΙΠΙΔΟΥ ΕΚΑΒΗ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΟΛΤΔΩΡΟΥ ΕΙΔΩΛΟΝ.

ΕΚΑΒΗ.

ΧΟΡΟΣ ΑΙΧΜΑΛΩΤΙΔΩΝ ΓΥΝΑΙΚΩΝ.

ΠΟΛΤΞΕΝΗ.

ΟΔΥΣΣΕΤΣ.

ΤΑΛΘΥΒΙΟΣ.

ΘΕΡΑΠΑΙΝΑ.

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ΠΟΛΥΜΗΣΤΩΡ ΚΑΙ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ.

ΠΟΛΥΔΩΡΟΥ ΕΙΔΩΛΟΝ.

"Ηκω νεκρών κευθμώνα καὶ σκότου πύλας λιπών, "ιν' "Αιδης χωρίς φκισται θεών, Πολύδωρος, Έκάβης παις γεγώς της Κισσέως Πριάμου τε πατρός, ὅς μ', ἐπεὶ Φρυγῶν πόλιν κίνδυνος έσχε δορί πεσείν Έλληνικώ, δείσας ὑπεξέπεμψε Τρωικής χθονὸς Πολυμήστορος πρός δώμα Θρηκίου ξένου, δς τήνδ' ἀρίστην Χερσονησίαν πλάκα σπείρει, φίλιππον λαὸν εὐθύνων δορί. πολύν δὲ σύν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα πατήρ, ίν', εἴ ποτ' Ἰλίου τείχη πέσοι, τοις ζωσιν είη παισί μη σπάνις βίου. νεώτατος δ' ή Πριαμιδών, δ καί με γής ύπεξέπεμψεν ούτε γάρ φέρειν δπλα ουτ' έγχος οίος τ' ή νέω βραχίονι. 15 έως μεν ουν γης όρθ έκειθ δρίσματα πύργοι τ' ἄθραυστοι Τρωικής ήσαν χθονὸς "Εκτωρ τ' άδελφὸς ούμὸς ηὐτύχει δορί, καλώς παρ' ἀνδρὶ Θρηκὶ πατρώω ξένω τροφαίσιν ώς τις πτόρθος ηὐξόμην τάλας. έπει δὲ Τροία θ' Εκτορός τ' ἀπόλλυται ψυχή πατρώα θ' έστία κατεσκάφη,

αύτὸς δὲ βωμῷ πρὸς θεοδμήτω πίτνει σφαγείς 'Αχιλλέως παιδός έκ μιαιφόνου, κτείνει με χρυσοῦ τὸν ταλαίπωρον χάριν ξένος πατρώος και κτανών ές οίδμ' άλος μεθηχ', ζυ' αὐτὸς χρυσὸν ἐν δόμοις ἔχη. κείμαι δ' ἐπ' ἀκταίς, ἄλλοτ' ἐν πόντου σάλφ, πολλοίς διαύλοις κυμάτων φορούμενος, ἄκλαυτος ἄταφος· νῦν δ' ὑπὲρ μητρὸς φίλης 30 Έκάβης ἀτσσω, σῶμ' ἐρημώσας ἐμόν, τριταΐον ήδη φέγγος αἰωρούμενος, οσουπερ εν γη τηδε Χερσουησία μήτηρ έμη δύστηνος έκ Τροίας πάρα. πάντες δ' 'Αχαιοί ναῦς ἔχοντες ήσυχοι θάσσουσ' ἐπ' ἀκταῖς τῆσδε Θρηκίας χθονός. ό Πηλέως γάρ παις ύπερ τύμβου φανείς κατέσχ' 'Αχιλλεύς πᾶν στράτευμ' Έλληνικόν, προς οίκου εὐθύνουτας ἐναλίαν πλάτην· αίτει δ' άδελφην την έμην Πολυξένην τύμβω φίλον πρόσφαγμα καὶ γέρας λαβεῖν. καὶ τεύξεται τοῦδ' οὐδ' ἀδώρητος φίλων έσται πρὸς ἀνδρῶν ἡ πεπρωμένη δ' ἄγει θανείν άδελφην τώδ' έμην έν ήματι. δυοίν δὲ παίδοιν δύο νεκρώ κατόψεται 45 μήτηρ, έμοῦ τε τῆς τε δυστήνου κόρης. φανήσομαι γάρ, ώς τάφου τλήμων τύχω, δούλης ποδών πάροιθεν έν κλυδωνίω. τούς γάρ κάτω σθένοντας έξητησάμην τύμβου κυρήσαι κάς χέρας μητρός πεσείν. τουμον μεν ουν δσονπερ ήθελον τυχείν έσται γεραιά δ' έκποδών χωρήσομαι Έκάβη· περά γαρ ήδ' ύπο σκηνής πόδα

'Αγαμέμνονος, φάντασμα δειμαίνουσ' ἐμόν. φεῦ·
ω μῆτερ ἥτις ἐκ τυραννικῶν δόμων 55 δούλειον ἦμαρ είδες, ὡς πράσσεις κακῶς ὅσονπερ εὖ ποτ'. ἀντισηκώσας δέ σε φθείρει θεῶν τις τῆς πάροιθ' εὖπραξίας.

EKABH.

άγετ', δ παίδες, την γραθν πρό δόμων, άγετ' ὀρθοῦσαι την ὁμόδουλον, 60 Τρφάδες, ὑμῖν, πρόσθε δ' ἄνασσαν. λάβετε φέρετε πέμπετ' ἀείρετέ μου γεραιάς χειρός προσλαζύμεναι. κάγω σκολιώ σκίπωνι χερός διερειδομένα σπεύσω βραδύπουν ήλυσιν ἄρθρων προτιθείσα. ῶ στεροπὰ Διός, ὧ σκοτία νύξ, τί ποτ' αξρομαι έννυχος ούτω δείμασι φάσμασιν; δ πότνια χθών, μελανοπτερύγων μητερ ὀνείρων, ἀποπέμπομαι ἔννυχον ὄψιν, ην περί παιδός έμου του σφζομένου κατά Θρήκην άμφι Πολυξείνης τε φίλης θυγατρός δι' ονείρων φοβεραν έδάην. ῶ χθόνιοι θεοί, σώσατε παιδ' ἐμόν, δς μόνος οἴκων ἄγκυρ' ἀμῶν την χιονώδη Θρήκην κατέχει ξείνου πατρίου φυλακαΐσιν. έσται τι νέον, ήξει τι μέλος γοερον γοεραίς. ούποτ' έμα φρην ώδ' άλίαστος

φρίσσει ταρβεῖ.
ποῦ ποτε θείαν Ἑλένου ψυχὰν
καὶ Κασάνδραν ἐσίδω, Τρφάδες,
ὥς μοι κρίνωσιν ὀνείρους;
εἰδον γὰρ βαλιὰν ἔλαφον λύκου αἴμονι χαλᾳ 90
σφαζομέναν, ἀπ' ἐμῶν γονάτων σπασθεῖσαν ἀνοίκτως.

καὶ τόδε δεῖμά μοι ·
ἢλθ' ὑπὲρ ἄκρας τύμβου κορυφᾶς
φάντασμ' 'Αχιλέως · ἤτει δὲ γέρας
τῶν πολυμόχθων τινὰ Τρωιάδων.
ἀπ' ἐμᾶς, ἀπ' ἐμᾶς οὖν τόδε παιδὸς
πέμψατε, δαίμονες, ἱκετεύω.

95

ΧΟΡΟΣ.

Εκάβη, σπουδή πρός σ' ελιάσθην τας δεσποσύνους σκηνάς προλιποῦσ', ίν ἐκληρώθην καὶ προσετάχθην 100 δούλη, πόλεως ἀπελαυνομένη της Ἰλιάδος, λόγχης αίχμη δοριθήρατος πρός 'Αχαιών, ούδεν παθέων αποκουφίζουσ', άλλ' άγγελίας βάρος άραμένη 105 μέγα σοί τε, γύναι, κῆρυξ ἀχέων. έν γὰρ 'Αχαιῶν πλήρει ξυνόδφ λέγεται δόξαι σην παιδ' 'Αχιλεί σφάγιον θέσθαι· τύμβου δ' ἐπιβάς ολοθ ότε χρυσέοις έφάνη συν ὅπλοις, IIO τας πουτοπόρους δ' έσχε σχεδίας λαίφη προτόνοις ἐπερειδομένας,

τάδε θωΰσσων ποι δή, Δαναοί, τὸν ἐμὸν τύμβον στέλλεσθ' αγέραστον αφέντες; 115 πολλής δ' ἔριδος ξυνέπαισε κλύδων, δόξα δ' έχώρει δίχ' ἀν' Ἑλλήνων στρατον αίχμητήν, τοις μεν διδόναι τύμβω σφάγιον, τοῖς δ' οὐχὶ δοκοῦν. ην δὲ τὸ μὲν σὸν σπεύδων ἀγαθὸν I20 της μαντιπόλου Βάκχης ἀνέχων λέκτρ' 'Αγαμέμνων' τω Θησείδα δ', όζω 'Αθηνών, δισσών μύθων ρήτορες ήσαν. γνώμη δὲ μιὰ συνεχωρείτην, 125 , τον 'Αχίλλειον τύμβον στεφανούν αίματι χλωρώ, τὰ δὲ Κασάνδρας λέκτρ' οὐκ ἐφάτην τῆς 'Αχιλείας πρόσθεν θήσειν ποτε λόγχης. σπουδαί δὲ λόγων κατατεινομένων 130 ήσαν ίσαι πως, πρίν ὁ ποικιλόφρων κόπις ήδυλόγος δημοχαριστής Λαερτιάδης πείθει στρατιάν μή του ἄριστου Δαναῶν πάντων δούλων σφαγίων είνεκ' ἀπωθεῖν, 135 μηδέ τιν' εἰπεῖν παρά Περσεφόνη στάντα φθιμένων ώς ἀχάριστοι Δαναοί Δαναοίς τοις οιχομένοις ύπερ Ελλήνων Τροίας πεδίων ἀπέβησαν. 140 ήξει δ' 'Οδυσεύς όσον ούκ ήδη, πώλον ἀφέλξων σών ἀπὸ μαστών έκ τε γεραιάς χερός όρμήσων.

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185

ind the range	υς, ισι προς βωμους,	
ζ' `Αγαμέμνι	ονος ικέτις γονάτων,	145
ήρυσσε θεού	ς τούς τ' οὐρανίδας	
and of said		

τούς θ' υπό γαίαν. ή γάρ σε λιταί διακωλύσουσ' όρφανου είναι παιδός μελέας,

ή δεί σ' ἐπιδείν τύμβου προπετή φοινισσομένην αίματι παρθένον έκ χρυσοφόρου

δειρής νασμώ μελαναυγεί.

ΕΚ. οὶ 'γὰ μελέα, τί ποτ' ἀπύσω; ποίαν ἀχώ, ποῖον ὀδυρμόν; δειλαία δειλαίου γήρως, δουλείας τᾶς οὐ τλατᾶς,

τας οὐ φερτας . Εμοι μοι. τίς ἀμύνει μοι; ποία γέννα,

ποία δὲ πόλις;

φρούδος πρέσβυς, φρούδοι παίδες. ποίαν η ταύταν η κείναν

στείχω; ποι δ' ήσω; που τις θεών

ή δαίμων νών ἐπαρωγός; ῶ κάκ' ἐνεγκοῦσαι Τρφάδες, ῶ

κάκ' ἐνεγκοῦσαι πήματ', απωλέσατ' ωλέσατ' οὐκέτι μοι βίος

άγαστὸς ἐν φάει. ῶ τλάμων ἄγησαί μοι

πούς, αγησαι τὰ γραία πρὸς τάνδ' αὐλάν ο τέκνον, ο παῖ δυστανοτάτας ματέρος, έξελθ'

έξελθ' οἴκων ἄιε ματέρος αὐδάν, ο τέκνον, ώς εἰδῆς οΐαν οΐαν ἀτω φάμαν περί σᾶς ψυχᾶς.

HOAYEENH.

iw.

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μάτερ μάτερ, τί βοάς; τί νέον καρύξασ' οἴκων μ' ώστ' ὄρνιν θάμβει τῷδ' ἐξέπταξας;

ΕΚ. οίμοι, τέκνον.

ΠΟΛΥΞ. τί με δυσφημεῖς; φροίμιά μοι κακά.

ΕΚ. αἰαῖ, σᾶς ψυχᾶς.

ΠΟΛΤΞ. έξαύδα, μη κρύψης δαρόν. δειμαίνω δειμαίνω, μάτερ,

τί ποτ' αναστένεις.

ΕΚ. τέκνον τέκνον μελέας ματρός.

ΠΟΛΥΞ. τί τόδ' ἀγγέλλεις;

ΕΚ. σφάξαι σ' Αργείων κοινά συντείνει πρός τύμβον γνώμα Πηλείδα γέννα.

ΠΟΛΥΞ. οίμοι, μᾶτερ, πῶς φθέγγει αμέγαρτα κακών; μάνυσόν μοι

μάνυσον, μᾶτερ. ΕΚ. αὐδῶ, παῖ, δυσφάμους φάμας

αγγέλλουσ' Αργείων δόξαι ψήφφ τᾶς σᾶς περί μοι ψυχᾶς.

ΠΟΛΥΞ. & δεινά παθοῦσ', & παντλάμων, ω δυστάνου ματερ βιοτάς, οΐαν οΐαν αὖ σοι λώβαν έχθίσταν άρρήταν τ' δρσέν τις δαίμων;

οὐκέτι σοι παῖς ἄδ' οὐκέτι δή

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γήρα δειλαίφ δειλαία συνδουλεύσω. σκύμνον γάρ μ' ὧστ' οὐριθρέπταν, μόσχον δειλαία δειλαίαν εἰσόψει χειρὸς ἀναρπαστὰν σᾶς ἄπο λαιμότομόν τ' `Αίδα γας ύποπεμπομέναν σκότον, ἔνθα νεκρῶν μέτα τάλαινα κείσομαι. καλ σοῦ μέν, μᾶτερ, δυστάνου κλαίω πανδύρτοις θρήνοις, τον έμον δε βίον, λώβαν λύμαν τ', ού μετακλαίομαι, άλλα θανείν μοι ξυντυχία κρείσσων εκύρησεν. 215 ΧΟ. καὶ μὴν 'Οδυσσεύς ἔρχεται σπουδή ποδός, Έκάβη, νέον τι πρός σε σημανών έπος.

ΟΔΥΣΣΕΥΣ.

γύναι, δοκῶ μέν σ' εἰδέναι γνώμην στρατοῦ ψῆφόν τε τὴν κρανθεῖσαν· ἀλλ' ὅμως φράσω. ἔδοξ' 'Αχαιοῖς παῖδα σὴν Πολυξένην 220 σφάξαι πρὸς ὀρθὸν χῶμ' 'Αχιλλείου τάφου. ἡμᾶς δὲ πομποὺς καὶ κομιστῆρας κόρης τάσσουσιν εἰναι· θύματος δ' ἐπιστάτης ἱερεύς τ' ἐπέστη τοῦδε παῖς 'Αχιλλέως. οἰσθ' οὖν δ δρᾶσον; μήτ' ἀποσπασθῆς βία 225 μήτ' ἐς χερῶν ἄμιλλαν ἐξέλθης ἐμοί· γύγνωσκε δ' ἀλκὴν καὶ παρουσίαν κακῶν τῶν σῶν. σοφόν τοι κὰν κακοῖς ἃ δεῖ φρονεῖν. ΕΚ. αἰαῖ· παρέστηχ', ὡς ἔοικ', ἀγὼν μέγας, πλήρης στεναγμῶν οὐδὲ δακρύων κενός. 230 κἄγωγ' ἄρ' οὐκ ἔθνησκον οῦ με χρῆν θανεῖν,

οὐδ' ἄλεσέν με Ζεύς, τρέφει δ', ὅπως ὁρῶ κακῶν κάκ' ἄλλα μείζου' ή τάλαιν' ἐγώ. εί δ' έστι τοις δούλοισι τους έλευθέρους μή λυπρά μηδέ καρδίας δηκτήρια 235 έξιστορήσαι, σοὶ μὲν εἰρήσθαι χρεών, ήμας δ' ακούσαι τούς έρωτωντας τάδε. ΟΔ. ἔξεστ', ἐρώτα τοῦ χρόνου γὰρ οὐ φθονῶ. ΕΚ. οἰσθ' ἡνίκ' ἢλθες Ἰλίου κατάσκοπος, δυσχλαινία τ' ἄμορφος, ὀμμάτων τ' ἄπο 240 φόνου σταλαγμοί σην κατέσταζον γένυν; ΟΔ. οίδ' οὐ γὰρ ἄκρας καρδίας έψαυσέ μου. ΕΚ. ἔγνω δέ σ' Ἑλένη, καὶ μόνη κατεῖπ' ἐμοί; ΟΔ. μεμνήμεθ' ές κίνδυνον έλθόντες μέγαν. ΕΚ. ήψω δὲ γονάτων τῶν ἐμῶν ταπεινὸς ὤν; ΟΔ. ὥστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ' ἐμήν. ΕΚ. τί δητ' έλεξας, δούλος ών έμὸς τότε; ΟΔ. πολλών λόγων εύρήμαθ, ώστε μή θανείν. ΕΚ. ἔσωσα δητά σ', ἐξέπεμψά τε χθονός; ΟΔ. ωστ' εἰσορᾶν γε φέγγος ήλίου τόδε. ΕΚ. οὔκουν κακύνει τοῖσδε τοῖς βουλεύμασιν, ος έξ έμου μεν έπαθες οία φής παθείν, δράς δ' οὐδὲν ήμᾶς εὖ, κακῶς δ' ὄσον δύνη; άχάριστον ύμων σπέρμ, όσοι δημηγόρους ζηλοῦτε τιμάς μηδε γιγνώσκοισθέ μοι, 255 οί τούς φίλους βλάπτοντες ού φροντίζετε, ην τοίσι πολλοίς πρὸς χάριν λέγητέ τι. ατάρ τί δη σόφισμα τοῦθ' ήγούμενοι ές τήνδε παίδα ψήφον ώρισαν φόνου; 259 πότερα τὸ χρῆν σφ' ἐπήγαγ' ἀνθρωποσφαγεῖν πρός τύμβον, ένθα βουθυτείν μάλλον πρέπει; ή τους κτανόντας άνταποκτείναι θέλων

ές τήνδ' 'Αχιλλεύς ένδίκως τείνει φόνον; άλλ' οὐδὲν αὐτὸν ήδε γ' εἴργασται κακόν. Ελένην νιν αίτειν χρην τάφφ προσφάγματα. κείνη γαρ ώλεσεν νιν ές Τροίαν τ' άγει. εί δ' αίχμάλωτου χρή τιν' έκκριτου θανείν κάλλει θ' ὑπερφέρουσαν, οὐχ ἡμῶν τόδε. ή Τυνδαρίς γάρ είδος έκπρεπεστάτη, αδικοῦσά θ' ήμων οὐδὲν ήσσον ηύρέθη. 270 τῷ μὲν δικαίφ τόνδ' άμιλλῶμαι λόγον ά δ' ἀντιδοῦναι δεῖ σ' ἀπαιτούσης ἐμοῦ, άκουσον. ήψω της έμης, ώς φής, χερός καὶ τήσδε γραίας προσπίτνων παρηίδος. ανθάπτομαί σου τῶνδε τῶν αὐτῶν ἐγώ, 275 χάριν τ' ἀπαιτῶ τὴν τόθ' ἱκετεύω τέ σε, μή μου τὸ τέκνον ἐκ χερῶν ἀποσπάσης, μηδε κτάνητε· των τεθνηκότων άλις. 278 ηδ' ἀντί πολλῶν ἐστί μοι παραψυχή, 280 πόλις τιθήνη βάκτρον ήγεμων όδου. ού τούς κρατούντας χρή κρατείν ά μή χρεών, ούδ' εὐτυχοῦντας εὖ δοκεῖν πράξειν ἀεί. κάγω γάρ ή ποτ', άλλα νῦν οὐκ εἴμ' ἔτι, τον πάντα δ' όλβον ήμαρ έν μ' άφείλετο. 285 άλλ', ω φίλον γένειον, αιδέσθητί με, οίκτιρου ελθών δ' είς 'Αχαιϊκόν στρατόν παρηγόρησον, ώς ἀποκτείνειν φθόνος γυναίκας, ας τὸ πρώτον οὐκ ἐκτείνατε βωμών ἀποσπάσαντες, ἀλλ' ῷκτίρατε. νόμος δ' εν υμίν τοίς τ' ελευθέροις ίσος καί τοίσι δούλοις αίματος κείται πέρι. τὸ δ' ἀξίωμα, κᾶν κακῶς λέγης, τὸ σὸν πείσει λόγος γαρ έκ τ' άδοξούντων ίων

κάκ τῶν δοκούντων αὐτὸς οὐ ταὐτὸν σθένει.
ΧΟ. οὐκ ἔστιν οὕτω στερρὸς ἀνθρώπου φύσις, 29
ήτις γόων σῶν καὶ μακρῶν ὀδυρμάτων
κλύουσα θρήνους οὐκ ἀν ἐκβάλοι δάκρυ.

ΟΔ. Έκάβη, διδάσκου μηδέ τῷ θυμουμένω τον εὖ λέγοντα δυσμενή ποιοῦ φρενί. έγω τὸ μὲν σὸν σῶμ' ὑφ' οὖπερ ηὐτύχουν σώζειν ετοιμός είμι, κούκ άλλως λέγω. ά δ' είπον είς άπαντας οὐκ άρνήσομαι, Τροίας άλούσης άνδρὶ τῷ πρώτῳ στρατοῦ σην παίδα δούναι σφάγιον έξαιτουμένο. έν τώδε γάρ κάμνουσιν αί πολλαί πόλεις, όταν τις ἐσθλὸς καὶ πρόθυμος ὧν ἀνὴρ μηδεν φέρηται των κακιόνων πλέον. ήμεν δ' Αχιλλεύς άξιος τιμής, γύναι, θανών ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνήρ. οὔκουν τόδ' αἰσχρόν, εἰ βλέποντι μὲν φίλω χρώμεσθ', έπεὶ δ' δλωλε, μὴ χρώμεσθ' ἔτι; είεν τί δητ' έρει τις, ήν τις αὐ φανή στρατοῦ τ' ἄθροισις πολεμίων τ' ἀγωνία; πότερα μαχούμεθ' ή φιλοψυχήσομεν, 315 τον κατθανόνθ' όρωντες οὐ τιμώμενον; καὶ μὴν ἔμοιγε ζῶντι μέν, καθ' ἡμέραν κεί σμίκρ' έχοιμι, πάντ' αν άρκούντως έχοι. τύμβον δὲ βουλοίμην αν άξιούμενον 319 τον έμον ορασθαι· δια μακρού γαρ ή χάρις. εὶ δ' οἰκτρὰ πάσχειν φής, τάδ' ἀντάκουέ μου· είσὶν παρ' ήμιν οὐδεν ήσσον ἄθλιαι γραίαι γυναίκες ήδε πρεσβύται σέθεν, νύμφαι τ' άρίστων νυμφίων τητώμεναι, ων ήδε κεύθει σώματ' 'Iδαία κόνις. 325

385

τόλμα τάδ' ήμεις δ', εἰ κακῶς νομίζομεν τιμᾶν τὸν ἐσθλόν, ἀμαθίαν ὀφλήσομεν οἱ βάρβαροι δὲ μήτε τοὺς φίλους φίλους ἡγεισθε μήτε τοὺς καλῶς τεθνηκότας θαυμάζεθ', ὡς ἀν ἡ μὲν Ἑλλὰς εὐτυχῆ, ὑμεις δ' ἔχηθ' ὅμοια τοῖς βουλεύμασιν.

ΧΟ. αἰαῖ· τὸ δοῦλον ὡς κακὸν πέφυκ' ἀεὶ τολμῷ θ' ὰ μὴ χρή, τῆ βίᾳ νικώμενον.

ΕΚ. ὅ θύγατερ, ούμοὶ μὲν λόγοι πρὸς αἰθέρα φροῦδοι μάτην ριφθέντες ἀμφὶ σοῦ φόνου 335 σὰ δὸ, εἴ τι μείζω δύναμιν ἡ μήτηρ ἔχεις, σπούδαζε πάσας ὥστ᾽ ἀηδόνος στόμα φθογγὰς ἱεῖσα, μὴ στερηθῆναι βίου. πρόσπιπτε δ᾽ οἰκτρῶς τοῦδ᾽ Ὀδυσσέως γόνυ καὶ πεῖθ᾽. ἔχεις δὲ πρόφασιν ἔστι γὰρ τέκνα καὶ τῷδε, τὴν σὴν ὥστ᾽ ἐποικτῖραι τύχην. 341

ΠΟΛΥΞ. ὁρῶ σ', 'Οδυσσεῦ, δεξιὰν ὑφ' εἴματος κρύπτοντα χείρα καὶ πρόσωπον ἔμπαλιν στρέφοντα, μή σου προσθίγω γενειάδος. θάρσει· πέφευγας τον έμον ίκέσιον Δία· 345 ώς εψομαί γε τοῦ τ' ἀναγκαίου χάριν θανείν τε χρήζουσ' εί δὲ μη βουλήσομαι, κακή φανούμαι καὶ φιλόψυχος γυνή. τί γάρ με δεί ζην; ή πατήρ μεν ην αναξ Φρυγών ἀπάντων· τοῦτό μοι πρώτον βίου· έπειτ' έθρέφθην έλπίδων καλών ύπο βασιλεύσι νύμφη, ζήλον οὐ σμικρον γάμων έχουσ', ότου δωμ' έστίαν τ' αφίξομαι. δέσποινα δ' ή δύστηνος Ίδαίαισιν ή γυναιξί παρθένοις τ' ἀπόβλεπτος μέτα, 355 ίση θεοίσι πλην τὸ κατθανείν μόνον.

νῦν δ' εἰμὶ δούλη. πρῶτα μέν με τοὔνομα θανείν έραν τίθησιν οὐκ εἰωθὸς ὄν έπειτ' ἴσως ἀν δεσποτών ώμων φρένας τύχοιμ' ἄν, ὅστις ἀργύρου μ' ὼνήσεται, 360 την "Εκτορός τε χάτέρων πολλών κάσιν, προσθείς δ' ἀνάγκην σιτοποιὸν ἐν δόμοις, σαίρειν τε δώμα κερκίσιν τ' έφεστάναι λυπράν ἄγουσαν ἡμέραν μ' ἀναγκάσει. λέχη δὲ τάμὰ δοῦλος ώνητός ποθεν 365 χρανεί, τυράννων πρόσθεν ήξιωμένα. οὐ δῆτ' ἀφίημ' ὀμμάτων ἐλευθέρων φέγγος τόδ', "Αιδη προστιθεῖσ' ἐμὸν δέμας. ἄγ' οὖν μ', 'Οδυσσεῦ, καὶ διέργασαί μ' ἄγων' ουτ' έλπίδος γάρ ούτε του δόξης όρω θάρσος παρ' ήμιν ώς ποτ' εὖ πρᾶξαί με χρή. μήτερ, σύ δ' ήμιν μηδέν έμποδών γένη, λέγουσα μηδέ δρώσα· συμβούλου δέ μοι θανείν πρίν αἰσχρών μη κατ' άξίαν τυχείν. οστις γάρ οὐκ εἴωθε γεύεσθαι κακῶν, 375 φέρει μέν, άλγει δ' αὐχέν' ἐντιθεὶς ζυγώ. θανών δ' αν είη μαλλον εὐτυχέστερος ή ζων τὸ γὰρ ζην μη καλώς μέγας πόνος.

ΧΟ. δεινὸς χαρακτὴρ κἀπίσημος ἐν βροτοῖς
 ἐσθλῶν γενέσθαι, κἀπὶ μεῖζον ἔρχεται
 τῆς εὐγενείας ὄνομα τοῖσιν ἀξίοις.

ΕΚ. καλώς μεν είπας, θύγατερ, ἀλλὰ τῷ καλῷ λύπη πρόσεστιν. εἰ δὲ δεῖ τῷ Πηλέως χάριν γενέσθαι παιδὶ καὶ ψόγον φυγεῖν ὑμᾶς, 'Οδυσσεῦ, τήνδε μεν μὴ κτείνετε, ἡμᾶς δ' ἄγοντες πρὸς πυρὰν 'Αχιλλέως κεντεῖτε, μὴ φείδεσθ' ἐγὰ 'τεκον Πάριν,

δς παίδα Θέτιδος ώλεσεν τόξοις βαλών. ΟΔ. οὐ σ', δ γεραιά, κατθανεῖν 'Αχιλλέως φάντασμ' 'Αχαιούς, άλλα τήνδ' ήτήσατο. ΕΚ. ύμεις δέ μ' άλλα θυγατρί συμφονεύσατε, και δίς τόσον πῶμ' αίματος γενήσεται γαία νεκρώ τε τώ τάδ' έξαιτουμένω. ΟΔ. άλις κόρης σης θάνατος, οὐ προσοιστέος άλλος πρός άλλω· μηδέ τόνδ' ώφείλομεν. ΕΚ. πολλή γ' ἀνάγκη θυγατρὶ συνθανεῖν ἐμέ. ΟΔ. πῶς; οὐ γὰρ οἶδα δεσπότας κεκτημένος. ΕΚ. όποια κισσός δρυός δπως τησδ' έξομαι. ΟΔ. οὐκ, ἤν γε πείθη τοῖσι σοῦ σοφωτέροις. ΕΚ. ώς τησδ' έκουσα παιδός οὐ μεθήσομαι. ΟΔ. ἀλλ' οὐδ' ἐγὰ μὴν τήνδ' ἄπειμ' αὐτοῦ λιπών. ΠΟΛΥΞ. μητερ, πιθού μοι καὶ σύ, παι Λαερτίου, χάλα τοκεῦσιν εἰκότως θυμουμένοις, σύ τ', ὧ τάλαινα, τοῖς κρατοῦσι μη μάχου. βούλει πεσείν πρὸς οὐδας ελκώσαί τε σὸν γέροντα χρώτα πρὸς βίαν ωθουμένη, ασχημονήσαί τ' έκ νέου βραχίονος σπασθείσ', à πείσει; μη σύ γ' οὐ γὰρ ἄξιον. άλλ', & φίλη μοι μητερ, ηδίστην χέρα δὸς καὶ παρειὰν προσβαλεῖν παρηίδι. 410 ώς οὔποτ' αὖθις, ἀλλὰ νῦν πανύστατον ακτίνα κύκλον θ' ήλίου προσόψομαι. τέλος δέχει δή των έμων προσφθεγμάτων. ῶ μῆτερ, ὧ τεκοῦσ', ἄπειμι δὴ κάτω. ΕΚ. & θύγατερ, ήμεις δ' εν φάει δουλεύσομεν. ΠΟΛΤΕ. ἄνυμφος ανυμέναιος ών με χρην τυχείν. ΕΚ. οἰκτρὰ σύ, τέκνον, ἀθλία δ' ἐγὰ γυνή.

ΠΟΛΥΞ. ἐκεῖ δ' ἐν "Αιδου κείσομαι χωρίς σέθεν.

ΕΚ. οἴμοι τί δράσω; ποῖ τελευτήσω βίου; ΠΟΛΥΞ. δούλη θανοῦμαι, πατρὸς οὖσ ἐλευθέρου. 420 ΕΚ. ήμεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων. ΠΟΛΥΞ. τί σοι πρὸς "Εκτορ' ἢ γέροντ' εἴπω πόσιν; ΕΚ. ἄγγελλε πασῶν ἀθλιωτάτην ἐμέ. ΠΟΛΥΞ. ὧ στέρνα μαστοί θ', οἴ μ' ἐθρέψαθ' ἡδέως. ΕΚ. ὧ τῆς ἀώρου θύγατερ ἀθλία τύχης. 425 ΠΟΛΥΞ. χαῖρ', ὧ τεκοῦσα, χαῖρε Κασάνδρα τ' ἐμοί. ΕΚ. χαίρουσιν ἄλλοι, μητρὶ δ' οὖκ ἔστιν τόδε. ΠΟΛΥΞ. ὅ τ' ἐν φιλίπποις Θρηξὶ Πολύδωρος κάσις. ΕΚ. εἰ ζῆ γ' ἀπιστῶ δ' ὧδε πάντα δυστυχῶ. ΠΟΛΥΞ. ζῆ καὶ θανούσης ὅμμα συγκλήσει τὸ σόν. 430 ΕΚ. τέθνηκ' ἔγωγε πρὶν θανεῖν κακῶν ῦπο. ΠΟΛΥΞ. κόμιζ', 'Οδυσσεῦ, μ' ἀμφιθεὶς κάρᾳ πέπλους·

ώς πρὶν σφαγῆναί γ' ἐκτέτηκα καρδίαν θρήνοισι μητρὸς τήνδε τ' ἐκτήκω γόοις. ὧ φῶς προσειπεῖν γὰρ σὸν ὅνομ' ἔξεστί μοι, 435 μέτεστι δ' οὐδὲν πλην ὅσον χρόνον ξίφους βαίνω μεταξὺ καὶ πυρᾶς 'Αχιλλέως.

ΕΚ. οὶ 'γώ, προλείπω· λύεται δέ μου μέλη.

δύγατερ, ἄψαι μητρός, ἔκτεινον χέρα,
δός· μὴ λίπης μ' ἄπαιδ'. ἀπωλόμην, φίλαι. 440

ῶς τὴν Λάκαιναν σύγγονον Διοσκόροιν

Έλένην ἴδοιμι· διὰ καλῶν γὰρ ὀμμάτων

αἴσχιστα Τροίαν εἶλε τὴν εὐδαίμονα.

ΧΟ. αὔρα, ποντιὰς αὔρα,
ἄτε ποντοπόρους κομίζεις
θοὰς ἀκάτους ἐπ' οἶδμα λίμνας,
ποῖ με τὰν μελέαν πορεύσεις;
τῷ δουλόσυνος πρὸς οἶκον

H. E.

κτηθεῖσ' ἀφίξομαι; ή Δωρίδος δρμον αίας 450 ή Φθιάδος, ένθα τὸν καλλίστων ὑδάτων πατέρα φασίν 'Απιδανόν πεδία λιπαίνειν; 454 άντ. a. ή νάσων, άλιήρει κώπα πεμπομέναν τάλαιναν, οίκτραν βισταν έχουσαν οίκοις, ένθα πρωτόγονός τε φοινιξ δάφνα θ' ίεροὺς ἀνέσχε πτόρθους Λατοί φίλα 460 ωδίνος άγαλμα Δίας; σύν Δηλιάσιν τε κούραισιν 'Αρτέμιδός τε θεᾶς χρυσέαν ἄμπυκα τόξα τ' εὐλογήσω; στρ. β'.ή Παλλάδος έν πόλει τᾶς καλλιδίφρου θεᾶς ναίουσ' εν κροκέφ πέπλφ ζεύξομαι άρα πώλους ἐν δαιδαλέαισι ποικίλλουσ' 470 ανθοκρόκοισι πήναις, ή Τιτάνων γενεάν ταν Ζεύς αμφιπύρφ κοιμίζει φλογμώ Κρονίδας; 474 àντ. β'. ώμοι τεκέων έμων, ώμοι πατέρων, χθονός θ, ά καπνώ κατερείπεται τυφομένα δορίκτητος 'Αργείων' έγω δ' έν ξείνα χθουί δή κέκλημαι 480 δούλα, λιποῦσ' 'Ασίαν,

Εὐρώπας θεράπναν ἀλλάξασ', "Αιδα θαλάμους.

ΤΑΛΘΥΒΙΟΣ.

ποῦ τὴν ἄνασσαν δή ποτ' οὖσαν Ἰλίου Έκάβην αν έξεύροιμι, Τρφάδες κόραι; 485 ΧΟ. αυτη πέλας σου νωτ' έχουσ' ἐπὶ χθονί, Ταλθύβιε, κείται ξυγκεκλημένη πέπλοις. ΤΑ. ὦ Ζεῦ, τί λέξω; πότερά σ' ἀνθρώπους ὁρᾶν; ή δόξαν ἄλλως τήνδε κεκτήσθαι μάτην ψευδή, δοκούντας δαιμόνων είναι γένος, 490 τύχην δὲ πάντα τὰν βροτοῖς ἐπισκοπεῖν; ούχ ήδ' ἄνασσα τῶν πολυχρύσων Φρυγῶν, ούχ ήδε Πριάμου τοῦ μέγ' ὀλβίου δάμαρ; καὶ νῦν πόλις μὲν πᾶσ' ἀνέστηκεν δορί, αὐτή δὲ δούλη γραῦς ἄπαις ἐπὶ χθονὶ 495 κείται κόνει φύρουσα δύστηνον κάρα. φεῦ φεῦ. γέρων μέν εἰμ', ὅμως δέ μοι θανεῖν είη πρίν αἰσχρά περιπεσείν τύχη τινί. άνίστασ', δ δύστηνε, καὶ μετάρσιον πλευράν ἔπαιρε καὶ τὸ πάλλευκον κάρα. ΕΚ. ἔα· τίς οὖτος σῶμα τοὐμὸν οὐκ ἐᾶς κείσθαι; τί κινείς μ' ὅστις εί λυπουμένην; ΤΑ. Ταλθύβιος ήκω, Δαναϊδών ύπηρέτης, 'Αγαμέμνονος πέμψαντος, ο γύναι, μέτα. ΕΚ. ὁ φίλτατ', άρα κἄμ' ἐπισφάξαι τάφω δοκοῦν 'Αχαιοῖς ήλθες; ὡς φίλ' ἄν λέγοις. σπεύδωμεν έγκονωμεν· ήγοῦ μοι, γέρον. ΤΑ. σην παίδα κατθανούσαν ώς θάψης, γύναι, ηκω μεταστείχων σε· πέμπουσιν δέ με

20

δισσοί τ' 'Ατρείδαι και λεώς 'Αχαιϊκός. 510 ΕΚ. οίμοι, τί λέξεις; οὐκ ἄρ' ὡς θανουμένους μετήλθες ήμας, άλλα σημανών κακά; όλωλας, ω παί, μητρός άρπασθείσ' άπο· ήμεις δ' ἄτεκνοι τουπί σ' ο τάλαιν' έγω. πως καί νιν έξεπράξατ'; άρ' αίδούμενοι; ή πρὸς τὸ δεινὸν ήλθεθ' ὡς ἐχθράν, γέρον, κτείνοντες; εἰπὲ καίπερ οὐ λέξων φίλα. ΤΑ. διπλά με χρήζεις δάκρυα κερδάναι, γύναι, σής παιδός οἴκτω· νῦν τε γὰρ λέγων κακὰ τέγξω τόδ' όμμα, πρὸς τάφω θ' ὅτ' ὤλλυτο. 520 παρην μεν όχλος πας 'Αχαιικού στρατού πλήρης πρὸ τύμβου σῆς κόρης ἐπὶ σφαγάς. λαβών δ' 'Αχιλλέως παις Πολυξένην χερός ἔστησ' ἐπ' ἄκρου χώματος, πέλας δ' ἐγώ· λεκτοί τ' Αχαιών ἔκκριτοι νεανίαι, σκίρτημα μόσχου σής καθέξοντες χεροίν, έσπουτο πλήρες δ' ἐν χεροῖν λαβων δέπας πάγχρυσον αίρει χειρί παις 'Αχιλλέως χοάς θανόντι πατρί· σημαίνει δέ μοι σιγήν 'Αχαιών παντί κηρύξαι στρατώ. 530 καγώ παραστάς είπου εν μέσοις τάδε. σιγάτ', 'Αχαιοί, σίγα πάς έστω λεώς, σίγα σιώπα νήνεμον δ' έστησ' όχλον. ό δ' είπεν· ω παι Πηλέως, πατήρ δ' έμός, δέξαι χοάς μου τάσδε κηλητηρίους, 535 νεκρών άγωγούς ελθε δ, ώς πίης μέλαν κόρης ακραιφνές αξμ', δ σοι δωρούμεθα στρατός τε κάγώ πρευμενής δ' ήμιν γενού λύσαί τε πρύμνας καὶ χαλινωτήρια

νεών δὸς ἡμίν πρευμενούς τ' ἀπ' Ἰλίου

540

νόστου τυχόντας πάντας ές πάτραν μολείν. τοσαῦτ' ἔλεξε, πᾶς δ' ἐπηύξατο στρατός. είτ' ἀμφίχρυσον φάσγανον κώπης λαβών έξεῖλκε κολεοῦ, λογάσι δ' 'Αργείων στρατοῦ νεανίαις ένευσε παρθένον λαβείν. 545 ή δ', ώς έφράσθη, τόνδ' έσήμηνεν λόγον. ω την έμην πέρσαντες 'Αργείοι πόλιν, έκουσα θυήσκω μή τις ἄψηται χροὸς τουμού παρέξω γάρ δέρην ευκαρδίως. έλευθέραν δέ μ', ώς έλευθέρα θάνω, πρὸς θεῶν μεθέντες κτείνατ' εν νεκροῖσι γὰρ δούλη κεκλησθαι βασιλίς οὖσ' αἰσχύνομαι. λαοί δ' ἐπερρόθησαν, 'Αγαμέμνων τ' ἄναξ είπεν μεθείναι παρθένον νεανίαις. 554 κάπεὶ τόδ' εἰσήκουσε δεσποτῶν ἔπος, 557 λαβούσα πέπλους έξ ἄκρας ἐπωμίδος έρρηξε λαγόνας είς μέσας παρ' όμφαλόν, μαστούς τ' έδειξε στέρνα θ' ώς αγάλματος κάλλιστα, καὶ καθείσα πρὸς γαΐαν γόνυ έλεξε πάντων τλημονέστατον λόγον ίδού, τόδ', εί μεν στέρνον, ω νεανία, παίειν προθυμεῖ, παῖσον, εἰ δ' ὑπ' αὐχένα χρήζεις, πάρεστι λαιμός εύτρεπης όδε. 565 δ δ' οὐ θέλων τε καὶ θέλων οἴκτω κόρης, τέμνει σιδήρφ πνεύματος διαρροάς. κρουνοί δ' έχώρουν ή δέ και θυήσκουσ' όμως πολλήν πρόνοιαν είχεν εὐσχήμως πεσείν, κρύπτουσ' α κρύπτειν όμματ' αρσένων χρεών. 570 έπεὶ δ' ἀφηκε πνεθμα θανασίμω σφαγή, ούδεις τον αὐτον είχεν 'Αργείων πόνον' άλλ' οί μεν αὐτῶν τὴν θανοῦσαν ἐκ χερῶν

φύλλοις ἔβαλλον, οἱ δὲ πληροῦσιν πυρὰν κορμοὺς φέροντες πευκίνους, ὁ δὶ οὐ φέρων 575 πρὸς τοῦ φέροντος τοιάδὶ ἤκουεν κακά ἔστηκας, ὡ κάκιστε, τἢ νεάνιδι οὐ πέπλον οὐδὲ κόσμον ἐν χεροῦν ἔχων; οὐκ εἶ τι δώσων τἢ περίσσὶ εὐκαρδίφ ψυχήν τὶ ἀρίστη; τοιάδὶ ἀμφὶ σῆς λέγω 580 παιδὸς θανούσης, εὐτεκνωτάτην δέ σε πασῶν γυναικῶν δυστυχεστάτην θὶ ὁρῶ.
ΧΟ. δεινόν τι πῆμα Πριαμίδαις ἐπέζεσεν πόλει τε τἤμἢ θεῶν ἀναγκαῖον τόδε.

ΕΚ. & θύγατερ, οὐκ οἶδ' εἰς ὅ τι βλέψω κακῶν, 585 πολλών παρόντων ην γάρ άψωμαί τινος, τόδ' οὐκ ἐᾳ̂ με, παρακαλεῖ δ' ἐκεῖθεν αὖ λύπη τις άλλη διάδοχος κακών κακοίς. καὶ νῦν τὸ μὲν σὸν ὧστε μὴ στένειν πάθος ούκ αν δυναίμην εξαλείψασθαι φρενός. τὸ δ' αὐ λίαν παρείλες ἀγγελθείσά μοι γενναίος. οὔκουν δεινόν, εἰ γῆ μὲν κακή τυχοῦσα καιροῦ θεόθεν εὖ στάχυν φέρει, χρηστή δ' άμαρτοῦσ' ὧν χρεών αὐτήν τυχεῖν κακὸν δίδωσι καρπόν, ἄνθρωποι δ' ἀεὶ 595 ό μεν πονηρός ούδεν άλλο πλην κακός, ό δ' ἐσθλὸς ἐσθλὸς οὐδὲ συμφορᾶς ὕπο φύσιν διέφθειρ', άλλα χρηστός έστ' αεί; άρ' οἱ τεκόντες διαφέρουσιν ή τροφαί; έχει γε μέντοι καὶ τὸ θρεφθήναι καλώς δίδαξιν ἐσθλοῦ· τοῦτο δ' ἤν τις εὐ μάθη, οίδεν τό γ' αἰσχρόν, κανόνι τοῦ καλοῦ μαθών. καὶ ταῦτα μὲν δή νοῦς ἐτόξευσεν μάτην. σὺ δ' ἐλθὲ καὶ σήμηνον 'Αργείοις τάδε,

μη θιγγάνειν μοι μηδέν, άλλ' εξργειν όχλον 605 της παιδός. Εν τοι μυρίφ στρατεύματι ἀκόλαστος ὄχλος ναυτική τ' ἀναρχία κρείσσων πυρός, κακὸς δ ὁ μή τι δρών κακόν. σύ δ' αὐ λαβοῦσα τεῦχος, ἀρχαία λάτρι, βάψασ' ἔνεγκε δεῦρο ποντίας άλός, 610 ώς παίδα λουτροίς τοίς πανυστάτοις έμην νύμφην τ' ἄνυμφον παρθένον τ' ἀπάρθενον λούσω προθώμαί θ', ώς μεν άξία, πόθεν; ούκ αν δυναίμην ώς δ' έχω τί γαρ πάθω; κόσμον τ' ἀγείρασ' αἰχμαλωτίδων πάρα, 615 αί μοι πάρεδροι τωνδ' έσω σκηνωμάτων ναίουσιν, εί τις τούς νεωστί δεσπότας λαθοῦσ' ἔχει τι κλέμμα τῶν αὐτῆς δόμων. ω σχήματ' οίκων, ω ποτ' εὐτυχεῖς δόμοι, ω πλείστ' έχων κάλλιστά τ', εὐτεκνώτατε 620 Πρίαμε, γεραιά θ° ήδ' έγω μήτηρ τέκνων, ώς ές τὸ μηδεν ήκομεν, φρονήματος τοῦ πρὶν στερέντες. εἶτα δῆτ' ὀγκούμεθα ό μέν τις ήμων πλουσίοισι δώμασιν, ό δ' ἐν πολίταις τίμιος κεκλημένος. τὰ δ' οὐδέν ἄλλως φροντίδων βουλεύματα γλώσσης τε κόμποι. κείνος ολβιώτατος, ότω κατ' ήμαρ τυγχάνει μηδέν κακόν. στρ. 630 'Ιδαίαν ὅτε πρῶτον ὕλαν

ΧΟ. ἐμοὶ χρῆν συμφοράν,
ἐμοὶ χρῆν πημονὰν γενέσθαι,
Ἰδαίαν ὅτε πρῶτον ὕλαν
᾿Αλέξανδρος εἰλατίναν
ἐτάμεθ', ἅλιον ἐπ' οἰδμα ναυστολήσων
Ἑλένας ἐπὶ λέκτρα, τὰν
καλλίσταν ὁ χρυσοφαῆς

"Αλιος αὐγάζει.	
	ίντ.
ανάγκαι κρείσσονες κυκλούνται.	
κοινον δ' έξ ίδίας ανοίας	640
κακὸν τῷ Σιμουντίδι γῷ	
ολέθριον έμολε συμφορά τ' ἀπ' ἄλλων.	
έκρίθη δ' έρις, αν έν Ί-	
δα κρίνει τρισσάς μακάρων	645
παίδας ἀνηρ βούτας,	
έπὶ δορὶ καὶ φόνφ καὶ ἐμῶν μελάθρων λώ	3a·
$\epsilon \pi$.တ်ဝ.
στένει δὲ καί τις ἀμφὶ τὸν εὔροον Εὐρώταν	650
Λάκαινα πολυδάκρυτος εν δόμοις κόρα,	
πολιόν τ' ἐπὶ κρᾶτα μάτηρ	
τέκνων θανόντων	
τίθεται χέρα δρύπτεταί τε παρειάν,	655
δίαιμον ὄνυχα τιθεμένα σπαραγμοῖς.	

ΘΕΡΑΠΑΙΝΑ.

	γυναίκες, Έκάβη ποῦ ποθ' ή παναθλία, ή πάντα νικῶσ' ἄνδρα καὶ θῆλυν σπορὰν	
	κακοίσιν; οὐδεὶς στέφανον ἀνθαιρήσεται.	660
XO.	τί δ', δ τάλαινα σης κακογλώσσου βοης;	
	ώς οὔποθ' εὕδει λυπρά σου κηρύγματα.	
ΘE.	Έκάβη φέρω τόδ' ἄλγος • ἐν κακοῖσι δὲ	
	οὐ ράδιον βροτοίσιν εὐφημείν στόμα.	
XO.	καὶ μὴν περώσα τυγχάνει δόμων ὕπερ	665
	ηδ', ές δὲ καιρὸν σοῖσι φαίνεται λόγοις.	
OE.	ω παντάλαινα κάτι μαλλον ή λέγω,	
	δέσποιν', όλωλας κουκέτ' εί βλέπουσα φως,	
	άπαις ἄνανδρος ἄπολις έξεφθαρμένη	
	andix avarops, anone, ecemoapheri	

EYPIΠΙΔΟΥ EKABH.	25
ΕΚ. οὐ καινὸν εἶπας, εἰδόσιν δ΄ ἀνείδισας. ἀτὰρ τί νεκρὸν τόνδε μοι Πολυξένης ἥκεις κομίζουσ', ἦς ἀπηγγέλθη τάφος ΄ πάντων 'Αχαιῶν διὰ χερὸς σπουδὴν ἔχειν;	670
ΘΕ. ηδ' ούδεν οίδεν, αλλά μοι Πολυξένην	
θρηνεί, νέων δὲ πημάτων οὐχ ἄπτεται.	675
ΕΚ. οἱ 'γὰ τάλαινα' μῶν τὸ βακχεῖον κάρα τῆς θεσπιφδοῦ δεῦρο Κασάνδρας φέρεις;	
ΘΕ. ζώσαν λέλακας, τὸν θανόντα δ' οὐ στένεις	
τόνδ'. ἀλλ' ἄθρησον σῶμα γυμνωθὲν νεκροί	ũ,
εί σοι φανείται θαθμα καὶ παρ' ελπίδας.	680
ΕΚ. οἴμοι, βλέπω δὴ παιδ' ἐμὸν τεθνηκότα,	
Πολύδωρου, δυ μοι Θρήξ ἔσωζ οίκοις ἀνήρ.	
ἀπωλόμην δύστηνος, οὐκέτ' εἰμὶ δή.	
ῶ τέκνον τέκνον,	
αλαί, κατάρχομαι νόμον	685
βακχείον, έξ ἀλάστορος	
άρτιμαθής κακών.	
ΘΕ. ἔγνως γὰρ ἄτην παιδός, ω δύστηνε σύ;	
ΕΚ. ἄπιστ' ἄπιστα, καινά καινά δέρκομαι.	
έτερα δ' ἀφ' ετέρων κακά κακών κυρεί·	690
οὐδέποτ' ἀστένακτος ἀδάκρυτος ά-	
μέρα ἐπισχήσει.	
ΧΟ. δείν', & τάλαινα, δεινά πάσχομεν κακά.	
ΕΚ. ω τέκνον τέκνον ταλαίνας ματρός,	695
τίνι μόρφ θυήσκεις, τίνι πότμφ κείσαι;	-30
πρὸς τίνος ἀνθρώπων;	
ΘΕ. οὐκ οἰδ'. ἔπ' ἀκταῖς νιν κυρῶ θαλασσίαις.	
ΕΚ. ἔκβλητον, ἡ πέσημα φοινίου δορός,	
εν ψαμάθφ λευρά;	noo
ΘΕ. πόντου νιν έξήνεγκε πελάγιος κλύδων.	700
sylve fire in cital flog with the fire	

ΕΚ. ὅμοι, αἰαῖ, ἔμαθον ἐνύπνιον ὀμμάτων έμων όψιν, ού με παρέβα φάσμα μελανόπτερον, αν είσειδον αμφί σ', ω τέκνον, οὐκέτ' ὄντα Διὸς ἐν φάει. ΧΟ. τίς γάρ νιν ἔκτειν'; οἰσθ' ὀνειρόφρων φράσαι; ΕΚ. ἐμὸς ἐμὸς ξένος, Θρήκιος ἱππότας, ίν ὁ γέρων πατήρ ἔθετό νιν κρύψας. ΧΟ. ὅμοι, τί λέξεις; χρυσὸν ὡς ἔχοι κτανών; ΕΚ. ἄρρητ' ἀνωνόμαστα, θαυμάτων πέρα, ούχ ὄσι' οὐδ' ἀνεκτά. ποῦ δίκα ξένων; 715 ω κατάρατ' ανδρών, ώς διεμοιράσω χρόα, σιδαρέφ τεμών φασγάνφ μέλεα τούδε παιδός οὐδ' οἰκτίσω. 720 ΧΟ. δ τλημον, ώς σε πολυπονωτάτην βροτών δαίμων ἔθηκεν ὅστις ἐστί σοι βαρύς. άλλ' είσορω γάρ τουδε δεσπότου δέμας 'Αγαμέμνονος, τοὐνθένδε συγώμεν, φίλαι. 725

ΑΓΑΜΕΜΝΩΝ.

Έκάβη, τι μέλλεις παίδα σην κρύπτειν τάφφ

ἐλθοῦσ', ἐφ' οἰσπερ Ταλθύβιος ἤγγειλέ μοι
μὴ θιγγάνειν σῆς μηδέν' 'Αργείων κόρης;
ἡμεῖς μὲν οὖν ἐῶμεν οὐδὲ ψαύομεν·
σὸ δὲ σχολάζεις, ὅστε θαυμάζειν ἐμέ. 73°
ἤκω δ' ἀποστελῶν σε· τἀκείθεν γὰρ εὖ
πεπραγμέν' ἐστίν, εἴ τι τῶνδ' ἐστὶν καλῶς.
ἔα· τίν' ἄνδρα τόνδ' ἐπὶ σκηναῖς ὁρῶ
θανόντα Τρώων; οὐ γὰρ 'Αργεῖον πέπλοι
δέμας περιπτύσσοντες ἀγγέλλουσί μοι. 735
ΕΚ. δύστην', ἐμαυτὴν γὰρ λέγω λέγουσα σέ,

Έκάβη, τί δράσω; πότερα προσπέσω γόνυ 'Αγαμέμνονος τοῦδ' ή φέρω σιγή κακά; ΑΓ. τί μοι προσώπω νῶτον ἐγκλίνασα σὸν δύρει, τὸ πραχθὲν δ' οὐ λέγεις; τίς ἔσθ' ὅδε; 740 ΕΚ. ἀλλ', εί με δούλην πολεμίαν θ' ήγούμενος γονάτων ἀπώσαιτ', ἄλγος ἀν προσθείμεθ' ἄν. ΑΓ. ούτοι πέφυκα μάντις, ώστε μη κλύων έξιστορήσαι σων όδον βουλευμάτων. ΕΚ. ἀρ' ἐκλογίζομαί γε πρὸς τὸ δυσμενές 745 μαλλον φρένας τουδ', δυτος ούχι δυσμενους; ΑΓ. εἴ τοί με βούλει τῶνδε μηδὲν εἰδέναι, ές ταυτον ήκεις και γάρ οὐδ' έγω κλύειν. ΕΚ. οὐκ ἀν δυναίμην τοῦδε τιμωρεῖν ἄτερ τέκνοισι τοῖς ἐμοῖσι. τί στρέφω τάδε; 750 τολμαν ἀνάγκη, καν τύχω καν μη τύχω. 'Αγάμεμνον, ίκετεύω σε τῶνδε γουνάτων καὶ σοῦ γενείου δεξιᾶς τ' εὐδαίμονος. ΑΓ. τί χρημα μαστεύουσα; μῶν ελεύθερον αιωνα θέσθαι; ράδιον γάρ έστι σοι. 755 ΕΚ. οὐ δήτα· τοὺς κακούς δὲ τιμωρουμένη αίωνα τον σύμπαντα δουλεύειν θέλω. ΑΓ. και δή τίν ήμας είς ἐπάρκεσιν καλείς; ΕΚ. οὐδέν τι τούτων ων σθ δοξάζεις, ἄναξ. όρᾶς νεκρου τόνδ', οδ καταστάζω δάκρυ; ΑΓ. δρώ· τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν. ΕΚ. τοῦτόν ποτ' ἔτεκον κἄφερον ζώνης ὕπο. ΑΓ. ἔστιν δὲ τίς σῶν οὖτος, ὧ τλημον, τέκνων; ΕΚ. οὐ τῶν θανόντων Πριαμιδῶν ὑπ' Ἰλίφ. ΑΓ. ή γάρ τιν' ἄλλον ἔτεκες ἡ κείνους, γύναι;

ΕΚ. ἀνόνητά γ', ώς ἔοικε, τόνδ' δυ εἰσορᾶς.

ΑΓ. ποῦ δ' ῶν ἐτύγχαν', ἡνίκ' ὤλλυτο πτόλις; ΕΚ. πατήρ νιν έξέπεμψεν δρρωδών θανείν. ΑΓ. ποι των τότ' ὄντων χωρίσας τέκνων μόνον; ΕΚ. ἐς τήνδε χώραν, οὖπερ ηὑρέθη θανών. ΑΓ. πρὸς ἄνδρ' δς ἄρχει τῆσδε Πολυμήστωρ χθονός; ΕΚ. ἐνταῦθὶ ἐπέμφθη πικροτάτου χρυσοῦ φύλαξ. ΑΓ. θνήσκει δὲ πρὸς τοῦ καὶ τίνος πότμου τυχών; ΕΚ. τίνος δ' ὑπ' ἄλλου; Θρήξ νιν ὥλεσε ξένος. ΑΓ. ω τλήμον ή που χρυσον ήράσθη λαβείν; ΕΚ. τοιαῦτ', ἐπειδή ξυμφορὰν ἔγνω Φρυγῶν. ΑΓ. ηθρες δὲ ποῦ νιν, ἡ τίς ἤνεγκεν νεκρόν; ΕΚ. ήδ', ἐντυχοῦσα ποντίας ἀκτής ἔπι. ΑΓ. τοῦτον ματεύουσ' ή πονοῦσ' ἄλλον πόνον; ΕΚ. λούτρ' ώχετ' οἴσουσ' έξ άλὸς Πολυξένη. ΑΓ. κτανών νιν, ώς ἔοικεν, ἐκβάλλει ξένος. ΕΚ. θαλασσόπλαγκτόν γ', ώδε διατεμών χρόα. ΑΓ. ω σχετλία σύ των άμετρήτων πόνων. ΕΚ. ὅλωλα, κοὐδὲν λοιπόν, ᾿Αγάμεμνον, κακῶν. ΑΓ. φεῦ φεῦ τίς οὕτω δυστυχής ἔφυ γυνή; 785 ΕΚ. οὐκ ἔστιν, εἰ μὴ τὴν τύχην αὐτὴν λέγοις. άλλ' ώνπερ είνεκ' άμφι σον πίπτω γόνυ ἄκουσον εί μεν ὅσιά σοι παθεῖν δοκῶ, στέργοιμ' ἄν· εἰ δὲ τοὔμπαλιν, σύ μοι γενοῦ τιμωρός ἀνδρὸς ἀνοσιωτάτου ξένου, 790 δς ούτε τους γης νέρθεν ούτε τους άνω δείσας δέδρακεν έργον ανοσιώτατον. κοινής τραπέζης πολλάκις τυχών έμοι ξενίας τ' ἀριθμῷ πρῶτα τῶν ἐμῶν ξένων, τυχών δ' δσων δεί και λαβών προμηθίαν 795 έκτεινε, τύμβου δ', εὶ κτανεῖν ἐβούλετο, οὖκ ἢξίωσεν, ἀλλ' ἀφῆκε πόντιον.

ήμεις μεν οθν δοθλοί τε κάσθενεις ίσως άλλ' οἱ θεοὶ σθένουσι χώ κείνων κρατῶν νόμος νόμφ γάρ τούς θεούς ήγούμεθα 800 καὶ ζώμεν ἄδικα καὶ δίκαι' ώρισμένοι' δς είς σ' ἀνελθων εί διαφθαρήσεται, καλ μη δίκην δώσουσιν οίτινες ξένους κτείνουσιν ή θεών ίερα τολμώσιν φέρειν, ούκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ἴσον. ταῦτ' οὖν ἐν αἰσχρῷ θέμενος αἰδέσθητί με οἴκτιρον ήμᾶς, ὡς γραφεύς τ' ἀποσταθεὶς ίδοῦ με κανάθρησον οδ' έχω κακά. τύραννος ή ποτ', άλλὰ νῦν δούλη σέθεν, εύπαις ποτ' οὐσα, νῦν δὲ γραῦς ἄπαις θ' ἄμα, 810 άπολις ἔρημος ἀθλιωτάτη βροτών. οίμοι τάλαινα, ποί μ' ὑπεξάγεις πόδα; ἔοικα πράξειν οὐδέν ω τάλαιν ἐγώ. τί δήτα θνητοί τάλλα μεν μαθήματα μοχθοῦμεν ώς χρη πάντα καὶ μαστεύομεν, πειθώ δὲ την τύραννον ἀνθρώποις μόνην οὐδέν τι μᾶλλον ἐς τέλος σπουδάζομεν μισθούς διδόντες μανθάνειν, "ν' ην ποτέ πείθειν ἄ τις βούλοιτο τυγχάνειν θ' ἄμα; τί οὖν ἔτ' ἄν τις ἐλπίσαι πράξειν καλῶς; οί μεν γαρ όντες παίδες οὐκέτ' εἰσί μοι, αὐτη δ' ἐπ' αἰσχροῖς αἰχμάλωτος οἴχομαι' καπνον δε πόλεως τόνδ' ύπερθρώσκονθ' όρω. καὶ μὴν ἴσως μὲν τοῦ λόγου κενὸν τόδε, Κύπριν προβάλλειν άλλ' δμως εἰρήσεται 825 πρός σοίσι πλευροίς παίς έμη κοιμίζεται ή φοιβάς, ην καλούσι Κασάνδραν Φρύγες. ποῦ τὰς φίλας δῆτ' εὐφρόνας δείξεις, ἄναξ,

890

ή των ἐν εὐνή φιλτάτων ἀσπασμάτων χάριν τίν έξει παις έμή, κείνης δ' έγώ; 830 άκουε δή νυν τον θανόντα τόνδ όρậς; 833 τοῦτον καλώς δρών όντα κηδεστήν σέθεν δράσεις. ένός μοι μῦθος ἐνδεής ἔτι. 835 εί μοι γένοιτο φθόγγος εν βραχίοσι και χερσι και κόμαισι και ποδών βάσει η Δαιδάλου τέχναισιν ή θεών τινος, ώς πάνθ' όμαρτη σων έχοιτο γουνάτων κλαίοντ' ἐπισκήπτοντα παντοίους λόγους. 840 ω δέσποτ', ω μέγιστον "Ελλησιν φάος, πιθού, παράσχες χείρα τη πρεσβύτιδι τιμωρόν, εἰ καὶ μηδέν ἐστιν, ἀλλ' ὅμως. έσθλοῦ γὰρ ἀνδρὸς τῆ δίκη θ' ὑπηρετεῖν καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς ἀεί. 845 ΧΟ. δεινόν γε, θνητοίς ώς απαντα συμπίτνει, καὶ τῆς ἀνάγκης οἱ νόμοι διώρισαν, φίλους τιθέντες τούς γε πολεμιωτάτους έχθρούς τε τους πρίν εύμενείς ποιούμενοι. ΑΓ. ἔγωγε καὶ σὸν παίδα καὶ τύχας σέθεν, 850 Έκάβη, δι' οἴκτου χεῖρά θ' ἱκεσίαν ἔχω καὶ βούλομαι θεών θ' είνεκ' ανόσιον ξένον καὶ τοῦ δικαίου τήνδε σοι δοῦναι δίκην, εί πως φανείη γ' ώστε σοί τ' έχειν καλώς, στρατώ τε μη δόξαιμι Κασάνδρας χάριν 855 Θρήκης ἄνακτι τόνδε βουλεῦσαι φόνον. έστιν γάρ ή ταραγμός έμπέπτωκέ μοι. τον ἄνδρα τοῦτον φίλιον ἡγεῖται στρατός, τὸν κατθανόντα δ' ἐχθρόν' εἰ δ' ἐμοὶ φίλος οδ έστί, χωρίς τοῦτο κού κοινον στρατώ.

πρός ταθτα φρόντιζ' ώς θέλοντα μέν μ' έχεις

σοὶ ξυμπονήσαι καὶ ταχύν προσαρκέσαι, βραδύν δ', 'Αχαιοίς εί διαβληθήσομαι. EK. $\phi \epsilon \hat{v}$. ούκ έστι θνητών όστις έστ' έλεύθερος. ή χρημάτων γὰρ δοῦλός ἐστιν ἡ τύχης, 865 ή πλήθος αὐτὸν πόλεος ή νόμων γραφαί εξργουσι χρησθαι μη κατά γνώμην τρόποις. έπει δε ταρβείς τῷ τ' ὅχλφ πλέον νέμεις, έγω σε θήσω τοῦδ' ἐλεύθερον φόβου. σύνισθι μεν γάρ, ήν τι βουλεύσω κακον τῷ τόνδ' ἀποκτείναντι, συνδράσης δὲ μή. ην δ' έξ 'Αχαιών θόρυβος ή 'πικουρία πάσχοντος ἀνδρὸς Θρηκὸς οία πείσεται φανή τις, είργε μη δοκών έμην χάριν. τὰ δ' ἄλλα θάρσει· πάντ' ἐγὰ θήσω καλῶς. 875 ΑΓ. πῶς οὖν; τί δράσεις; πότερα φάσγανον χερὶ λαβούσα γραία φωτα βάρβαρον κτενείς, ή φαρμάκοισιν, ή 'πικουρία τίνι; τίς σοι ξυνέσται χείρ; πόθεν κτήσει φίλους; στέγαι κεκεύθασ' αίδε Τρφάδων δχλον. ΑΓ. τὰς αἰχμαλώτους είπας, Ἑλλήνων ἄγραν; ΕΚ. ξύν ταισδε τον έμον φονέα τιμωρήσομαι. ΑΓ. και πῶς γυναιξιν ἀρσένων ἔσται κράτος; ΕΚ. δεινον το πληθος σύν δόλω τε δύσμαχον. ΑΓ. δεινόν· τὸ μέντοι θῆλυ μέμφομαι γένος. ΕΚ. τί δ'; οὐ γυναῖκες είλον Αἰγύπτου τέκνα καὶ Λημνον ἄρδην ἀρσένων ἐξώκισαν; άλλ' ως γενέσθω· τόνδε μεν μέθες λόγον, πέμψον δέ μοι τήνδ' ἀσφαλῶς διὰ στρατοῦ γυναίκα. καὶ σὺ Θρηκὶ πλαθείσα ξένφ

λέξον καλεί σ' ἄνασσα δή ποτ' Ίλίου

	Έκάβη, σου ούκ έλασσου ή κείνης χρέος,					
	καὶ παίδας : ὡς δεῖ καὶ τέκν' εἰδέναι λόγ	ous				
	τούς έξ ἐκείνης. τὸν δὲ τῆς νεοσφαγοῦς					
	Πολυξένης ἐπίσχες, 'Αγάμεμνον, τάφον,	895				
	ώς τώδ' άδελφω πλησίον μιὰ φλογί,					
	δισση μέριμνα μητρί, κρυφθήτον χθονί.					
AT.	έσται τάδ' ούτω· καὶ γὰρ εἰ μὲν ἢν στρο	$a au\hat{\phi}$				
	πλοῦς, οὐκ ἀν είχον τήνδε σοι δοῦναι χά					
	νῦν δ', οὐ γὰρ ἵησ' οὐρίας πνοὰς θεός,	900				
	μένειν ανάγκη πλουν δρώντας ήσυχον.					
	γένοιτο δ' εὐ πως πασι γαρ κοινον τόδε					
	ίδία θ' εκάστω καὶ πόλει, τὸν μεν κακὸν					
	κακόν τι πάσχειν, τον δε χρηστον εύτυχ					
vo		στρ. ά.				
AU.	σὺ μέν, ὦ πατρὶς Ἰλιάς, τῶν ἀπορθήτων πόλις οὐκέτι λέξει·	906				
		90.7				
	τοῖον Ἑλλάνων νέφος ἀμφί σε κρύπτει					
	δορί δη δορί πέρσαν.	0.10				
	άπὸ δὲ στεφάναν κέκαρσαι	910				
	πύργων, κατά δ' αἰθάλου					
	κηλίδ' οἰκτροτάταν κέχρωσαι.					
	τάλαιν', οὐκέτι σ' ἐμβατεύσω.					
	μεσονομίτος ωποτομών,	åvт. a'.				
	ημος έκ δείπνων υπνος ήδυς έπ' δσσοις	. 915				
	σκίδυαται, μολπαν δ' άπο καὶ χοροποιου					
	θυσίαν καταπαύσας					
	πόσις ἐν θαλάμοις ἔκειτο,					
	ξυστον δ' έπὶ πασσάλφ,	920				
	ναύταν οὐκέθ' ὁρῶν ὅμιλον					
	Τροίαν 'Ιλιάδ' ἐμβεβῶτα.					
		στρ. β'.				
	μίτραισιν ἐρρυθμιζόμαν					

ERABII.	33
χρυσέων ἐνόπτρων	0.0
λεύσσουσ' ἀτέρμονας είς αὐγάς,	92
έπιδέμνιος ώς πέσοιμ' ές εὐνάν.	
ανα δε κελαδος εμολε πόλιν.	
κέλευμα δ' ήν κατ' ἄστυ Τροίας τόδ'.	a ²
παίδες Έλλάνων, πότε δη πότε τὰν	
Ίλιάδα σκοπιαν	930
πέρσαντες ήξετ' οἴκους;	
λέχη δὲ φίλια μονόπεπλος	åντ. β'.
λιποῦσα, Δωρὶς ὡς κόρα,	ω. ρ.
σεμνάν προσίζουσ'	005
ούκ ήνυσ' "Αρτεμιν ά τλάμων	935
άγομαι δὲ θανόντ' ἰδοῦσ' ἀκοίταν	
του έμου άλιου έπι πέλαγος,	,
πόλιν τ' αποσκοποῦσ', ἐπεὶ νόστιμον	
ναθς εκίνησεν πόδα καί μ' ἀπὸ γᾶς	0.0
ώρισεν Ἰλιάδος.	940
τάλαιν' ἀπειπον ἄλγει,	
τὰν τοιν Διοσκόροιν Ελέναν κάσιν	
'Ιδαΐον τε βούταν	$\epsilon \pi \omega \delta$.
αινόπαριν κατάρα	•
διδοῦσ', ἐπεί με γᾶς	945
έκ πατρίας ἀπώλεσεν	
έξωκισέν τ' οίκων γάμος, οὐ γάμος,	
άλλ' άλάστορός τις οίζύς.	010
αν μήτε πέλαγος άλιον ἀπαγάγοι πάλιν,	950
μήτε πατρώου ίκοιτ' ές οίκου.	

ΠΟΛΥΜΗΣΤΩΡ.

ω φίλτατ' ἀνδρων Πρίαμε, φιλτάτη δὲ σύ, Έκάβη, δακρύω σ' εἰσορων πόλιν τε σήν, τήν τ' ἀρτίως θανοῦσαν ἔκγονον σέθεν. 955 φεῦ. ούκ έστιν ούδεν πιστόν, οὔτ' εὐδοξία ούτ' αὐ καλώς πράσσοντα μη πράξειν κακώς. φύρουσι δ' αὐτὰ θεοί πάλιν τε καὶ πρόσω ταραγμον εντιθέντες, ώς άγνωσία σέβωμεν αὐτούς ἀλλὰ ταῦτα μὲν τί δεῖ θρηνείν προκόπτοντ' οὐδὲν ἐς πρόσθεν κακῶν; σὺ δ', εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας, σχές τυγχάνω γὰρ ἐν μέσοις Θρήκης ὅροις ἀπών, ὅτ' ήλθες δεῦρ' ἐπεὶ δ' ἀφικόμην, ήδη πόδ' έξω δωμάτων αιροντί μοι 965 ές ταὐτὸν ήδε συμπίτνει δμωὶς σέθεν, λέγουσα μύθους, ὧν κλύων ἀφικόμην.

ΕΚ. αἰσχύνομαί σε προσβλέπειν ἐναντίον,
Πολυμῆστορ, ἐν τοιοῖσδε κειμένη κακοῖς.
ὅτῷ γὰρ ὤφθην εὐτυχοῦσ', αἰδώς μ' ἔχει 970
ἐν τῷδε πότμῷ τυγχάνουσ' ἵν' εἰμὶ νῦν
κοὖκ ἃν δυναίμην προσβλέπειν ὀρθαῖς κόραις.
ἀλλ' αὐτὸ μὴ δύσνοιαν ἡγήση σέθεν,
Πολυμῆστορ· ἄλλως δ' αἴτιόν τι καὶ νόμος,
γυναῖκας ἀνδρῶν μὴ βλέπειν ἐναντίον. 975

ΠΟΛΥΜ. καὶ θαῦμά γ' οὐδέν. ἀλλὰ τίς χρεία σ' ἐμοῦ; τί χρημ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα;

ΕΚ. ἴδιον ἐμαυτῆς δή τι πρὸς σὲ βούλομαι καὶ παῖδας εἰπεῖν σούς ὁπάονας δέ μοι χωρὶς κέλευσον τῶνδ' ἀποστῆναι δόμων.

ΠΟΛΥΜ. χωρεῖτ' ἐν ἀσφαλεῖ γὰρ ἥδ' ἐρημία.
φίλη μὲν εἶ σύ, προσφιλὲς δέ μοι τόδε
στράτευμ' ᾿Αχαιῶν. ἀλλὰ σημαίνειν σε χρῆν
τί χρὴ τὸν εὖ πράσσοντα μὴ πράσσουσιν εὖ

φίλοις ἐπαρκεῖν' ὡς ἔτοιμός εἰμ' ἐγώ. ΕΚ. πρώτον μεν είπε παιδ' δυ έξ έμης χερός Πολύδωρον έκ τε πατρός έν δόμοις έχεις, εὶ ζῆ· τὰ δ' ἄλλα δεύτερόν σ' ἐρήσομαι. ΠΟΛΥΜ. μάλιστα τοὐκείνου μεν εὐτυχεῖς μέρος. ΕΚ. ω φίλταθ', ως εὐ κάξίως σέθεν λέγεις. ΠΟΛΥΜ. τί δητα βούλει δεύτερον μαθείν έμου; ΕΚ. εί της τεκούσης τησδε μέμνηταί τί μου. ΠΟΛΥΜ. καὶ δεῦρό γ' ώς σὲ κρύφιος εζήτει μολεῖν. ΕΚ. χρυσός δὲ σῶς δυ ηλθεν ἐκ Τροίας ἔχων; 994 ΠΟΛΥΜ. σως, έν δόμοις γε τοῖς έμοῖς φρουρούμενος. ΕΚ. σῶσόν νυν αὐτὸν μηδ' ἔρα τῶν πλησίον. ΠΟΛΥΜ. ηκιστ' δναίμην τοῦ παρόντος, δ γύναι. ΕΚ. ολοθ' οὐν ὰ λέξαι σοί τε καὶ παισίν θέλω; ΠΟΛΥΜ. οὐκ οίδα τῷ σῷ τοῦτο σημανεῖς λόγφ. ΕΚ. ἔστ', ω φιληθείς ώς σὺ νῦν ἐμοὶ φιλεῖ, ΠΟΛΥΜ. τί χρημ' δ κάμε και τέκν' είδεναι χρεών; ΕΚ. χρυσοῦ παλαιαὶ Πριαμιδών κατώρυχες. ΠΟΛΥΜ. ταθτ' έσθ' à βούλει παιδὶ σημηναι σέθεν; ΕΚ. μάλιστα, διὰ σοῦ γ' εἶ γὰρ εὐσεβης ἀνήρ. ΠΟΛΥΜ. τί δήτα τέκνων τωνδε δει παρουσίας; 1005 ΕΚ. ἄμεινον, ην συ κατθάνης, τούσδ' είδέναι. ΠΟΛΥΜ. καλώς έλεξας τηδε καὶ σοφώτερον. ΕΚ. οἰσθ' οὖν 'Αθάνας Ἰλίας ἵνα στέγαι; ΠΟΛΥΜ. ἐνταῦθ' ὁ χρυσός ἐστι; σημεῖον δὲ τί; ΕΚ. μέλαινα πέτρα γης ὑπερτέλλουσ' ἄνω. 1010 ΠΟΛΥΜ. ἔτ' οὖν τι βούλει τῶν ἐκεῖ φράζειν ἐμοί; ΕΚ. σωσαί σε χρήμαθ' οίς συνεξηλθον θέλω. ΠΟΛΥΜ. ποῦ δῆτα; πέπλων ἐντός, ἡ κρύψασ' ἔχεις; ΕΚ. σκύλων έν δχλφ ταισδε σώζεται στέγαις. ΠΟΛΥΜ. ποῦ δ'; αίδ' 'Αχαιῶν ναύλοχοι περιπτυχαί.

EK.	ίδία γυναικών αίχμαλωτίδων στέγαι.	
ПОЛ	ΥΜ. τάνδον δὲ πιστὰ κάρσένων ἐρημία;	
EK.	οὐδεὶς 'Αχαιῶν ἔνδον, ἀλλ' ἡμεῖς μόναι.	
	άλλ' ἔρπ' ἐς οἴκους καὶ γὰρ ᾿Αργεῖοι νεῶν	
	λυσαι ποθούσιν οἴκαδ' ἐκ Τροίας πόδα·	1020
	ώς πάντα πράξας ών σε δεί στείχης πάλιν	
	ξύν παισίν ούπερ τον έμον ῷκισας γόνον.	
XO.	ούπω δέδωκας, άλλ' ίσως δώσεις δίκην	
	άλίμενου τις ώς είς ἄντλου πεσών	1025
	λέχριος ἐκπεσεῖ φίλας καρδίας,	
	άμέρσας βίου. τὸ γὰρ ὑπέγγυον	
	δίκα καλ θεοίσιν οὐ συμπίτνει,	1030
	ολέθριον ολέθριον κακόν.	
	ψεύσει σ' όδοῦ τῆσδ' ἐλπὶς ἡ σ' ἐπήγαγεν	
•	θανάσιμον πρὸς "Αιδαν, ο τάλας"	٠
	ἀπολέμω δὲ χειρὶ λείψεις βίον.	1034
ПОЛ	ΥΜ. ὤμοι, τυφλοῦμαι φέγγος ὀμμάτων τάλ	as.
XO.	ήκούσατ' ἀνδρὸς Θρηκὸς οἰμωγήν, φίλαι;	
ПОЛ	ΥΥΜ. ώμοι μάλ' αὐθις, τέκνα, δυστήνου σφο	$\iota \gamma \hat{\eta} \varsigma$.
XO.	φίλαι, πέπρακται καίν ἔσω δόμων κακά.	
пол	ΛΥΜ. άλλ' οὔτι μὴ φύγητε λαιψηρῷ ποδί.	
	βάλλων γὰρ οἴκων τῶνδ' ἀναρρήξω μυχούς.	1040
	ίδού, βαρείας χειρός όρμαται βέλος.	
XO.	βούλεσθ ἐπεσπέσωμεν; ὡς ἀκμη καλεῖ	
	Έκάβη παρείναι Τρφάσιν τε συμμάχους.	
EK.	άρασσε, φείδου μηδέν, ἐκβάλλων πύλας·	
	ου γάρ ποτ' όμμα λαμπρον ενθήσεις κόραις,	1045
	οὐ παίδας όψει ζώντας οθς έκτειν' έγώ.	
XO.	η γαρ καθείλες Θρήκα και κρατείς ξένου,	
	δέσποινα, και δέδρακας οξάπερ λέγεις;	
EK.	όψει νιν αὐτίκ' όντα δωμάτων πάρος	

τυφλου τυφλώ στείχοντα παραφόρω ποδί, παίδων τε δισσών σώμαθ', οθς έκτειν' έγω σύν ταις ἀρίσταις Τρφάσιν δίκην δέ μοι δέδωκε χωρεί δ', ώς όρας, δδ' έκ δόμων. άλλ' έκποδων ἄπειμι κάποστήσομαι θυμῷ ῥέοντι Θρηκὶ δυσμαχωτάτφ. 1055 ΠΟΛΥΜ. ὤμοι ἐγώ, πậ βῶ, πᾶ στῶ, πᾶ κέλσω; τετράποδος βάσιν θηρός ορεστέρου τιθέμενος έπὶ χείρα κατ' ἴχνος ποίαν η ταύταν η τάνδ' 1060 έξαλλάξω, τὰς ανδροφόνους μαρψαι χρήζων 'Ιλιάδας, αί με διώλεσαν; τάλαιναι κόραι τάλαιναι Φρυγών, ω κατάρατοι, 1065 ποί καί με φυγά πτώσσουσι μυχῶν; είθε μοι δμμάτων αίματόεν βλέφαρον ακέσσαιο τυφλον ακέσσαι, "Αλιε, φέγγος ἀπαλλάξας. \vec{a} \vec{a} . σίγα κρυπτάν βάσιν αἰσθάνομαι 1070 τάνδε γυναικών. πᾶ πόδ' ἐπάξας σαρκών οστέων τ' έμπλησθώ, θοίναν άγρίων τιθέμενος θηρών, άρνύμενος λώβαν λύμας αντίποιν' έμας; ω τάλας. 1075 ποι πά φέρομαι τέκν' ἔρημα λιπών βάκχαις "Αιδου διαμοιρασαι, σφακτάν κυσί τε φονίαν δαῖτ' ἀνήμερον ουρείαν τ' ἐκβολάν;

πᾶ στῶ, πᾶ βῶ, πᾶ κάμψω, 1080 ναθς δπως ποντίοις πείσμασι, λινόκροκον φάρος στέλλων, ἐπὶ τάνδε συθείς τέκνων έμων φύλαξ ολέθριον κοίταν; ΧΟ. ὧ τλημον, ὥς σοι δύσφορ' εἴργασται κακά 1085 δράσαντι δ' αἰσχρὰ δεινὰ τὰπιτίμια. 1086 ΠΟΛΥΜ. αἰαῖ, ιὰ Θρήκης 1088 λογχοφόρου ενοπλου εύιππου "Αρει κάτοχον γένος. 1090 ιω 'Αχαιοί, ιω 'Ατρείδαι. βοαν βοαν αυτώ, βοαν ω ἴτε, μόλετε πρὸς θεῶν. κλύει τις, ή ούδεις άρκέσει; τί μέλλετε; γυναίκες ώλεσάν με, 1095 γυναίκες αίχμαλώτιδες. δεινά δεινά πεπόνθαμεν. ώμοι έμας λώβας. ποῦ τράπωμαι, ποῦ πορευθῶ; άμπτάμενος οὐράνιον 1100 ύψιπέτης ές μέλαθρον, 'Ωρίων ή Σείριος ένθα πυρός φλογέας, άφίησιν δσσων αὐγάς, ή τὸν ἐς ᾿Αίδα μελανοχρώτα πορθμον άξω τάλας; ΧΟ. ξυγγνώσθ', δταν τις κρείσσον' ή φέρειν κακά πάθη, ταλαίνης έξαπαλλάξαι ζόης. ΑΓ. κραυγής ἀκούσας ήλθον οὐ γὰρ ήσυχος πέτρας όρείας παις λέλακ' ἀνὰ στρατὸν IIIO

'Ηχω διδούσα θόρυβον. εί δὲ μη Φρυγών

πύργους πεσόντας ήσμεν Ελλήνων δορί,

φόβον παρέσχεν ου μέσως δδε κτύπος.

ΠΟΛΥΜ. ὦ φίλτατ', ἢσθόμην γάρ, ᾿Αγάμεμνον, σέθεν φωνῆς ἀκούσας, εἰσορᾶς ἃ πάσχομεν;

ΑΓ. ἔα.
Πολυμηστορ ὦ δύστηνε, τίς σ' ἀπώλεσεν;
τίς ὅμμ' ἔθηκε τυφλὸν αἰμάξας κόρας,
παιδάς τε τούσδ' ἔκτεινεν; ἢ μέγαν χόλον
σοὶ καὶ τέκνοισιν εἰχεν ὅστις ἢν ἄρα.

ΠΟΛΥΜ. Έκάβη με σὺν γυναιξὶν αἰχμαλωτίσιν 1120 ἀπώλεσ', οὐκ ἀπώλεσ', ἀλλὰ μειζόνως.

ΑΓ. τί φής; σὺ τοὔργον εἴργασαι τόδ', ὡς λέγει; σὺ τόλμαν, Ἑκάβη, τήνδ' ἔτλης ἀμήχανον;

ΠΟΛΥΜ. ὤμοι, τι λέξεις; ἢ γὰρ ἐγγύς ἐστί που; σήμηνον, εἰπὲ ποῦ 'σθ', ἴν' ἀρπάσας χεροῖν 1125 διασπάσωμαι καὶ καθαιμάξω χρόα.

ΑΓ. οὐτος, τί πάσχεις;

ΠΟΛΥΜ. πρὸς θεῶν σε λίσσομαι, μέθες μ' ἐφεῖναι τῆδε μαργῶσαν χέρα.

ΑΓ. ἴσχ' ἐκβαλων δὲ καρδίας τὸ βάρβαρον λέγ', ως ἀκούσας σοῦ τε τῆσδέ τ' ἐν μέρει 1130 κρίνω δικαίως ἀνθ' ὅτου πάσχεις τάδε.

ΠΟΛΥΜ. λέγοιμ' ἄν. ἢν τις Πριαμιδῶν νεώτατος, Πολύδωρος, Ἑκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν, ὕποπτος ῶν δὴ Τρωικῆς ἀλώσεως.

1135
τοῦτον κατέκτειν' ἀνθ' ὅτου δ' ἔκτεινά νιν, ἄκουσον, ὡς εὐ καὶ σοφῆ προμηθία.
ἔδεισα μὴ σοὶ πολέμιος λειφθεὶς ὁ παῖς Τροίαν ἀθροίση καὶ ξυνοικίση πάλιν, γνόντες δ' ᾿Αχαιοὶ ζῶντα Πριαμιδῶν τινα
Φρυγῶν ἐς αἰαν αὐθις ἄρειαν στόλον κἄπειτα Θρήκης πεδία τρίβοιεν τάδε

λεηλατούντες, γείτοσιν δ' είη κακὸν Τρώων, εν φπερ νῦν, ἄναξ, εκάμνομεν. Εκάβη δὲ παιδὸς γνοῦσα θανάσιμον μόρον 1145 λόγω με τοιώδ' ήγαγ', ως κεκρυμμένας θήκας φράσουσα Πριαμιδών έν Ἰλίω χρυσοῦ μόνον δὲ σὺν τέκνοισί μ' εἰσάγει δόμους, ίν' ἄλλος μή τις είδείη τάδε. ίζω δὲ κλίνης ἐν μέσφ κάμψας γόνυ. 1150 πολλαί δὲ χειρὸς αἱ μὲν ἐξ ἀριστερᾶς, αί δ' ἔνθεν, ώς δή παρὰ φίλφ, Τρώων κόραι θάκους έχουσαι, κερκίδ' 'Ηδωνής χερός ήνουν, ὑπ' αὐγὰς τούσδε λεύσσουσαι πέπλους. άλλαι δὲ κάμακα Θρηκίαν θεώμεναι γυμνόν μ' έθηκαν διπτύχου στολίσματος. όσαι δὲ τοκάδες ήσαν, ἐκπαγλούμεναι τέκυ' ἐν χεροῖν ἔπαλλον, ὡς πρόσω πατρὸς γένοιντο, διαδοχαίς αμείβουσαι χεροίν. κατ' έκ γαληνών, πώς δοκείς; προσφθεγμάτων 1160 εὐθὺς λαβοῦσαι φάσγαν' ἐκ πέπλων ποθὲν κευτούσι παίδας, αξ δέ πολεμίων δίκην ξυναρπάσασαι τὰς ἐμὰς είχον χέρας καὶ κώλα παισὶ δ' ἀρκέσαι χρήζων ἐμοῖς, εί μεν πρόσωπον εξανισταίην εμόν, 1165 κόμης κατείχου, εί δὲ κινοίην χέρας, πλήθει γυναικών ούδεν ήνυον τάλας. τὸ λοίσθιον δέ, πημα πήματος πλέον, έξειργάσαντο δείν' έμων γαρ δμμάτων, πόρπας λαβοῦσαι, τὰς ταλαιπώρους κόρας 1170 κεντούσιν αιμάσσουσιν είτ ανα στέγας φυγάδες έβησαν έκ δὲ πηδήσας έγω θήρ ως διώκω τὰς μιαιφόνους κύνας,

απαυτ' έρευνων τοίχον ώς κυνηγέτης βάλλων ἀράσσων. τοιάδε σπεύδων χάριν πέπονθα την σην πολέμιον τε σου κτανών, 'Αγάμεμνου. ώς δὲ μὴ μακρούς τείνω λόγους, εί τις γυναίκας των πρίν είρηκεν κακώς, η νῦν λέγων ἔστιν τις η μέλλει λέγειν, άπαντα ταῦτα συντεμών ἐγὼ φράσω· 1180 γένος γαρ ούτε πόντος ούτε γη τρέφει τοιόνδ' ό δ' άελ ξυντυχών επίσταται. ΧΟ. μηδέν θρασύνου, μηδέ τοις σαυτοῦ κακοίς

τὸ θῆλυ συνθεὶς ώδε πῶν μέμψη γένος. πολλαί γαρ έσμέν αι μέν είσ' ἐπίφθονοι, 1185 αί δ' είς ἀριθμον οὐ κακῶν πεφύκαμεν.

ΕΚ. 'Αγάμεμνον, ανθρώποισιν οὐκ έχρην ποτέ των πραγμάτων την γλωσσαν ισχύειν πλέον. άλλ', είτε χρήστ' έδρασε, χρήστ' έδει λέγειν, είτ' αὐ πονηρά, τοὺς λόγους είναι σαθρούς 1190 καὶ μη δύνασθαι τάδικ' εὐ λέγειν ποτέ. σοφοί μεν ούν είσ' οι τάδ' ήκριβωκότες, άλλ' οὐ δύνανται διὰ τέλους είναι σοφοί, κακώς δ' ἀπώλοντ' οὔτις ἐξήλυξέ πω. καί μοι τὸ μὲν σὸν ώδε φροιμίοις ἔχει. πρός τόνδε δ' είμι καὶ λόγοις αμείψομαι, δς φης 'Αχαιών πόνον ἀπαλλάσσων διπλοῦν 'Αγαμέμνονός θ' εκατι παιδ' έμον κτανείν. άλλ', δ κάκιστε, πρώτον οὐ ποτ' αν φίλον τὸ βάρβαρον γένοιτ' αν "Ελλησιν γένος ούδ' αν δύναιτο. τίνα δὲ καὶ σπεύδων χάριν πρόθυμος ήσθα; πότερα κηδεύσων τινά η συγγενής ών, η τίν αἰτίαν έχων; ή σής έμελλον γής τεμείν βλαστήματα

πλεύσαντες αθθις; τίνα δοκείς πείσειν τάδε; ό χρυσός, εἰ βούλοιο τάληθη λέγειν, έκτεινε τὸν ἐμὸν παίδα καὶ κέρδη τὰ σά. έπει δίδαξον τοῦτο· πως, ὅτ' ηὐτύχει Τροία, πέριξ δὲ πύργος εἰχ' ἔτι πτόλιν, έζη τε Πρίαμος "Εκτορός τ' ήνθει δόρυ, 1210 τί δ' οὐ τότ', εἴπερ τῷδ' ἐβουλήθης χάριν θέσθαι, τρέφων τον παίδα κάν δόμοις έχων έκτεινας ή ζωντ' ήλθες 'Αργείοις άγων; άλλ' ήνίχ' ήμεις οὐκέτ' ἐσμὲν ἐν φάει, καπνώ δ' ἐσήμην' ἄστυ πολεμίων ύπο, 1215 ξένον κατέκτας σην μολόντ' ἐφ' ἐστίαν. πρός τοισδέ νυν ἄκουσον, ώς φανής κακός. χρην σ', είπερ ήσθα τοις 'Αχαιοίσιν φίλος, του χρυσου δυ φής ου σου άλλα τουδ' έχειν δοῦναι φέροντα πενομένοις τε καλ χρόνον πολύν πατρώας γης απεξενωμένοις. σύ δ' ούδὲ νῦν πω σῆς ἀπαλλάξαι χερὸς τολμậς, έχων δὲ καρτερείς ἔτ' ἐν δόμοις. καὶ μὴν τρέφων μὲν ώς σε παίδα χρῆν τρέφειν σώσας τε τὸν ἐμόν, είχες αν καλὸν κλέος 1225 έν τοις κακοις γάρ άγαθοι σαφέστατοι φίλοι τὰ χρηστὰ δ' αὔθ' ἔκαστ' ἔχει φίλους. εί δ' ἐσπάνιζες χρημάτων, δ δ' ηὐτύχει, θησαυρός ἄν σοι παις ὑπῆρχ' ούμὸς μέγας. νῦν δ' οὖτ' ἐκεῖνον ἄνδρ' ἔχεις σαυτῷ φίλον, 1230 χρυσοῦ τ' ὄνησις οίχεται παιδές τε σοί, αὐτός τε πράσσεις ώδε. σοὶ δ' ἐγὼ λέγω, 'Αγάμεμνον, εί τῷδ' ἀρκέσεις, κακὸς φανεί' ούτ' εὐσεβή γὰρ ούτε πιστὸν οίς έχρην, ούχ δσιον, ού δίκαιον εθ δράσεις ξένον. 1235

αὐτὸν δὲ χαίρειν τοῖς κακοῖς σε φήσομεν τοιοῦτον ὄντα· δεσπότας δ' οὐ λοιδορῶ. ΧΟ. φεῦ φεῦ· βροτοῖσιν ὡς τὰ χρηστὰ πράγματα

χρηστών ἀφορμὰς ἐνδίδωσ' ἀεὶ λόγων.

ΑΓ. ἀχθεινὰ μέν μοι τάλλότρια κρίνειν κακά, 1240 δμως δ' ἀνάγκη καὶ γὰρ αἰσχύνην φέρει, πρᾶγμ' ἐς χέρας λαβόντ' ἀπώσασθαι τόδε. ἐμοὶ δ', ἵν' εἰδῆς, οὕτ' ἐμὴν δοκεῖς χάριν οὕτ' οὖν 'Αχαιῶν ἄνδρ' ἀποκτεῖναι ξένον, ἀλλ' ὡς ἔχης τὸν χρυσὸν ἐν δόμοισι σοῖς. 1245 λέγεις δὲ σαυτῷ πρόσφορ' ἐν κακοῖσιν ὤν. τάχ' οὖν παρ' ὑμῖν ῥάδιον ξενοκτονεῖν ἡμῖν δέ γ' αἰσχρὸν τοῖσιν Ελλησιν τόδε. πῶς οὖν σε κρίνας μὴ ἀδικεῖν φύγω ψόγον; οὖκ ἃν δυναίμην ἀλλ' ἐπεὶ τὰ μὴ καλὰ 1250 πράσσειν ἐτόλμας, τλῆθι καὶ τὰ μὴ φίλα.

ΠΟΛΥΜ. οίμοι, γυναικός, ώς ἔοιχ', ήσσώμενος δούλης ὑφέξω τοῖς κακίοσιν δίκην.

ΕΚ. οὔκουν δικαίως, εἴπερ εἰργάσω κακά; 1254
ΠΟΛΥΜ. οἴμοι τέκνων τῶνδ' ὀμμάτων τ' ἐμῶν, τάλας.
ΕΚ. ἀλγεῖς; τί δη 'μέ; παιδὸς οὖκ ἀλγεῖν δοκεῖς;
ΠΟΛΥΜ. χαίρεις ὑβρίζουσ' εἰς ἔμ', ὧ πανοῦργε σύ;
ΕΚ. οὐ γάρ με χαίρειν χρή σε τιμωρουμένην;
ΠΟΛΥΜ. ἀλλ' οὐ τάχ', ἡνίκ' ἄν σε ποντία νοτὶς
ΕΚ. μῶν ναυστολήση γῆς ὅρους Ἑλληνίδος; 1260
ΠΟΛΥΜ. κρύψη μὲν οὖν πεσοῦσαν ἐκ καρχησίων.
ΕΚ. πρὸς τοῦ βιαίων τυγχάνουσαν ἀλμάτων;
ΠΟΛΥΜ. αὐτὴ πρὸς ἱστὸν ναὸς ἀμβήσει ποδί.
ΕΚ. ὑποπτέροις νώτοισιν ἡ ποίφ τρόπφ;
ΠΟΛΥΜ. κύων γενήσει πύρσ' ἔχουσα δέργματα. 1265
ΕΚ. πῶς δ' οἶσθα μορφῆς τῆς ἐμῆς μετάστασιν;

ΠΟΛΥΜ. ὁ Θρηξὶ μάντις είπε Διόνυσος τάδε. ΕΚ. σοι δ' ούκ έχρησεν ούδεν ων έχεις κακών; ΠΟΛΥΜ. οὐ γάρ ποτ' ἀν σύ μ' είλες ώδε σὺν δόλφ. ΕΚ. θανούσα δ' ή ζωσ' ἐνθάδ' ἐκπλήσω βίον; 1270 ΠΟΛΥΜ. θανοῦσα τύμβφ δ' ὄνομα σῷ κεκλήσεται ΕΚ. μορφής ἐπωδόν, ἡ τί, της ἐμης ἐρεῖς; ΠΟΛΥΜ. κυνός ταλαίνης σήμα, ναυτίλοις τέκμαρ. ΕΚ. οὐδὲν μέλει μοι σοῦ γέ μοι δόντος δίκην. ΠΟΛΥΜ. καὶ σήν γ' ἀνάγκη παίδα Κασάνδραν θανείν. ΕΚ. ἀπέπτυσ' αὐτῷ ταῦτά σοι δίδωμ' ἔχειν. ΠΟΛΥΜ. κτενεί νιν ή τουδ' άλοχος, οἰκουρὸς πικρά. ΕΚ. μήπω μανείη Τυνδαρίς τοσόνδε παίς. ΠΟΛΥΜ. καὐτόν γε τοῦτον, πέλεκυν ἐξάρασ' ἄνω. ΑΓ. ούτος σύ, μαίνει καὶ κακῶν ἐρᾶς τυχεῖν; 1280 ΠΟΛΥΜ. κτείν', ώς έν "Αργει φόνια λουτρά σ' αναμένει. ΑΓ. οὐχ ἔλξετ' αὐτόν, δμῶες, ἐκποδών βία; ΠΟΛΥΜ. αλγείς ακούων; ΑΓ. οὐκ ἐφέξετε στόμα; ΠΟΛΥΜ. ἐγκλήετ' εἴρηται γάρ. AT.

οὐχ ὅσον τάχος νήσων ἐρήμων αὐτὸν ἐκβαλεῖτέ ποι, 1285 ἐπείπερ οὕτω καὶ λίαν θρασυστομεῖ; Ἑκάβη, σὰ δ', ὧ τάλαινα, διπτύχους νεκροὺς στείχουσα θάπτε· δεσποτῶν δ' ὑμᾶς χρεὼν σκηναῖς πελάζειν, Τρφάδες· καὶ γὰρ πνοὰς πρὸς οἰκον ἤδη τάσδε πομπίμους ὁρῶ. 1290 εὖ δ' ἐς πάτραν πλεύσαιμεν, εὖ δὲ τὰν δόμοις ἔχοντ' ἴδοιμεν τῶνδ' ἀφειμένοι πόνων.

ΧΟ. ἴτε πρὸς λιμένας σκηνάς τε, φίλαι, τῶν δεσποσύνων πειρασόμεναι μόχθων' στερρὰ γὰρ ἀνάγκη.

NOTES.

1. σκότου πύλας for the more usual "Αιδου πύλας. Hom. Il. ix. 312, Aesch. Ag. 1291, Eur. Hipp. 56.

2. "Αιδης...φκισται, 'where Hades' abode has been fixed.' "Αιδης here is the god (as always in Homer: cf. Leaf on Il. i. 3), not his realm. The use of the word οlκίζω implies that he is regarded as a settler in a new (and undesirable, χωρίς θεῶν) land.

3. Kuroéws. So Virgil Aen. vii. 320 calls her 'Cisseis,' though Homer Il. xvi. 718 says she was daughter of Dymas.

6. ὑπεξέπεμψε, 'sent me secretly (ὑπ-) out ' of the country.

8. The Thracian Chersonese (so called to distinguish it from other χερσόνησοι, 'peninsulas,' e.g. the Tauric, mod. Crimea) was early colonised by the Greeks. Herodotus vi. 34 sq. tells how the family of the 'tyrant of the Chersonese' first came there in the days of Peisistratus; probably several other Athenian families had valuable estates there too.

9. σπείρει. Corn and wine were the chief products of Thrace: probably the accounts of the severity of the climate were exaggerated. Corn was especially exported from the Chersonese, and was of good quality, Plin. xviii. 12. Homer Il. xx. 485 calls Thrace ἐριβῶλαξ.

φίλιππον. The Thracians were at all times famous for their horses (Il. xiv. 227): a white breed is specially mentioned, λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὁμοῖοι, Il. x. 437.

Sopl implies unconstitutional rule by force.

13. δ = δι' δ. So ταῦτα, Andr. 212 ταῦτά τοί σ' έχθει πόσις: Ar. Nub. 320 ταῦτ' ἄρ' ἀκούσασ' αὐτῶν τὸ φθέγμ' ἡ ψυχή μου πεπότηται: cf. Soph. Phil. 142 τό μοι έννεπε, 'tell me therefore.' Hom. Il. iii. 176.

14. δπλα defensive, έγχος offensive.

1295

16. δρθ' ἔκειθ' δρίσματα. This probably refers to the boundary stones (II. xxi. 405 τόν ρ' ἄνδρες πρότεροι θέσαν ἔμμεναι οῦρον ἀρούρης) which would be thrown down on the conquest of the country.

20. 'beneath his nurturing like some young plant I grew in stature—bootlessly.' For the plur. τροφαίτ, cf. Aesch. Ag. 1158 ἀμφὶ σὰτ ἀϊδνας τάλαιν' ἡνυτόμαν τροφαίτ. So infr. 82 φυλακαίσιν. For the metaphor, cf. Od. xiv. 175 τὸν ἐπεὶ θρέψαν θεοὶ ἔρνεϊ ໂσον, of Telemachus.

23. αὐτὸς, sc. πατήρ, supplied from πατρώα in the previous line. θεοδμήτω. Poseidon and Apollo had worked as builders for Laomedon, King of Troy, who, when the task was finished, βιήσατο μισθὸν

απαντα | ... απειλήσας δ' απέπεμπεν, Il. xxi. 451.

24. ἐκ, 'at the hand of': the action is viewed as proceeding from the author: this use of ἐκ for the more usual ὑπό, though common in Herodotus, is rare in Attic. Soph. O. T. 854 διείπε χρηναι παιδὸς ἐξ ἐμοῦ θανεῖν, Ant. 63.

The slaughter of Priam by Pyrrhus is not mentioned by Homer, but cf. Eur. Tro. 16 πρὸς δὲ κρηπίδων (base of the altar) βάθροις | πέπτωκε Πρίαμος Ζηνὸς Έρκειου θανών: Virg. Aen. ii. 547 'altaria ad ipsa trementem | traxit, etc.' This same Pyrrhus was to sacrifice another victim at the altar, Polyxena, last (save Cassandra) of Priam's daughters: infr. 566 sq. σφάζειν is properly used of cutting the throat of victims.

26. The emphatic position of $\xi \in \mathcal{F}$ or $\pi \alpha \tau \rho \hat{\varphi}$ or marks the atrocity of the criminal, who added to murder breach of hospitality.

27. **ξχη** more vivid than the regular **ξχοι**. Thompson's Gr. Synt. p. 255.

28. Before ἐπ' ἀκταῖς supply ἄλλοτε, as in Soph. Tr. 11 φοιτῶν ἐναργὴς ταῦρος, ἄλλοτ' αἰόλος | δράκων κ.τ.λ. Others read ἐπ' ἀκτῆς and take κεῖμαι to mean 'I am now lying.'

29. 'tossed in the waves' frequent ebb and flow': the ebb and flow of the waves reminds the poet of the δίαυλος, where the track lay up one side of the course and down again to the starting-place.

30. νῦν δ' ὑπὲρ κ.τ.λ. 'My wraith is present in a dream to my mother.' Cf. Od. iv. 803 of the vision of a friend appearing to Penelope, στη δ' ἄρ' ὑπὲρ κεφαλης και μιν πρὸς μῦθον ἔειπεν.

31. dtσσω. This is perhaps the only exception to the rule that in Tragedy dσσω, not atσσω, is found in trimeter verse. Homer on the contrary always uses the trisyllabic form.

32. τριταΐον φέγγος: a similar redundance (δευτεραΐος τριταΐος etc. meaning on the second, third etc. day) is found Hipp. 275 τριταίαν ἡμέραν. Thuc. v. 75 προτεραία ἡμέρα.

alωρούμενος, 'hovering': cf. Soph. El. 1390 δνειρον αlωρούμενον. αlώρημα was the stage machine used for representing figures above the usual level.

35. vave exortes, 'though provided with ships, yet sit idle... for the son of Peleus, etc.'

37. τύμβος is properly the mound or barrow, on the summit of which was placed the στήλη, a pillar commemorating the deceased, often adorned with a sculptured likeness, amid surroundings suggested by his vocation: representations of banquets and parting scenes are frequently found also. In Hom. II. xi. 371 Paris takes aim at Diomedes στήλη κεκλιμένος ἀνδροκμήτω ἐπὶ τύμβω | "Ιλου Δαρδανίδαο.

39. εύθύνοντας, sc. στρατιώτας, understood from στράτευμα above.

40. ἀδελφήν is direct object to αίτεῖ, and λαβεῖν an explanatory infinitive.

One post-Homeric version of Achilles' death was that, enamoured of Polyxena, he came to a rendezvous assigned by her, and was there slain by Paris. This would account for his demand for her sacrifice. Cf. Seneca, Tro. 204 desponsa nostris cineribus Polyxena.

41. Cf. I. Τ. 243 δίπτυχοι νεανίαι, | θεα φίλον πρόσφαγμα καὶ θυτήριον | 'Αρτέμιδι. φίλον, 'desired.'

44. τῷδ'...iν ήματι, 'this coming day': as it is now supposed to be night or early morning.

47. The souls of the unburied could not enter the Elysian fields: hence the importance attached by the Greeks to the due burial even of enemies: cf. Elpenor's prayer to Odysseus (Od. xi. 72) μή μ' ἄκλαυτον άθαπτον Ιὼν ὅπιθεν καταλείπειν | νοσφισθείς, μή τοί τι θεῶν μήνιμα (cause of divine anger) γένωμαι.

51. ὅσονπερ τυχεῖν. 'The neut. plur. accus. of pronouns and adjectives can stand after τυγχάνειν and κυρεῖν, not as an accus. directly governed by the verb, but rather as a species of cognate or adverbial accusative.' Jebb on Soph. O. T. 1298. This passage shows that the usage is not confined to plural accusatives. Cf. Aesch. Cho. 711 τυγχάνειν τὰ πρόσφορα, Eur. Ph. 1666 οὐ γὰρ ἄν τύχοις τάδε.

53. πτρὰ πόδα. Verbs signifying motion take an accusative of the instrument or limb used, is Porson's remark on Eur. Or. 1427: thus he explains the common phrase βαίνειν πόδα, found in e.g. Eur. El. 94, 1173, Heracl. 805, Phoen. 1412. Prof. Jebb regards βαίνειν in these passages as transitive.

55. 'who after a royal home hast come to see the day of slavery': ἐκ, 'after,' denoting change, as Soph. O. T. 454 τυφλὸς ἐκ δεδορκότος: Xen. Cyr. 3. 1. 17 ἐξ ἄφρονος σώφρων γεγένηται.

56. δούλειον ήμαρ. This Homeric use of ήμαρ to denote a condition occurs also Andr. 99. I know of no other instance in tragedy.

- 57. 'making equipoise of present woe with past prosperity.' σήκωμα is a weight in the balance: cf. Eur. Heracl. 690 σμικρόν τὸ σὸν σήκωμα προστίθης φίλοις.
- 59. Hecuba, in a frenzy of alarm at the visions of her sleep, appears supported by her fellow captives. $\pi\rho\delta$ $\delta\delta\mu\omega\nu$: the conventional background on the Greek stage from the middle of the fifth century was a palace or temple front. In 17 out of the 25 extant plays of Soph. and Eur. this is required (Haigh, Attic Theatre, p. 168): in the Hecuba however an encampment is the background, a fact which the poet seems to have forgotten, when he uses the words $\pi\rho\delta$ $\delta\delta\mu\omega\nu$.
- 60. Cf. Andr. 64 & φιλτάτη σύνδουλε, σύνδουλος γάρ εί | τη πρόσθ' ἀνάσση τηδε, νῦν δὲ δυστυχεῖ.
- 62. Anapaestic systems as a rule avoid successions of short syllables; a proceleusmatic (~~~) is accordingly very rare, and a proceleusmatic followed, as here, by an anapaest, quite extraordinary: it is intended to express frenzied excitement.
- 63. Yepaias: cf. Hipp. 170. The quantity of $-\alpha i$ in such cases is due to the change of i to y in pronunciation.

64. προσλαζύμεναι: λάζομαι is Epic: λάζυμαι Attic, except in the imperat., when λάζου is used: cf. Elmsley on Med. 1185.

- 65. 'and I, resting my weight upon thine arm, staff-like, albeit curved, setting forward will quicken the slow-paced goings of my feet.' σκίπων χερδε is the staff, consisting in thy hand (epexegetic genit.), which differs from real staves, which are straight, by being curved (σκολιός). See Blomfield's Glossary on Aesch. Ag. 81, who well illustrates the poetic usage of softening down a violent metaphor by the addition of a contradictory epithet, marking clearly and at once the distinction between the reality and the similitude: a simple instance is in Aesch. Theb. 64 κῦμα χερσαῖον στρατοῦ, 'a wave (but a land wave) consisting in the army.' προτιθεῖσα, setting one foot before the other.
- 68. στεροπά Διός is taken by most editors as=the sun, which seems inconsistent with ξυνυχος in the next line. Possibly the shooting beams of the rising sun are meant.
- 70. Her agitation is expressed by the asyndeton, δείμασι φάσμασιν. δείματα νυκτίπλαγκτα (Aesch. Cho. 524) are terrifying visions, which drive men from their beds.
 - 71. μελανοπτερύγων δνείρων, cf. infr. 705 φάσμα μελανόπτερον.
- 72. ἀποπέμπομαι, 'I strive to avert' by invocation and prayer: so infr. 97.
 - 76. ἐδάην, found in Trag. only in lyrical passages.

80. dywop, a slight anachronism, as in the times in which the action of this play is placed, not anchors, but heavy perforated stones (ciral), were used.

Porson quotes a fragment of Soph. άλλ' είσι μητρί παίδες άγκυραι βίου.

82. ξείνου πατρίου, cf. supr. 26 ξένος πατρώος: Cobet distinguishes πατρώον = τὸ τοῦ πατρός, πάτριον = τὸ τῶν προγόνων.

φυλακαίσιν: perhaps the plur. conveys the notion of continued protection': see τροφαίε, supr. 20.

85. **αλίαστος**, epic word, 'unabating.' Cf. II. xxiv. 549 μηδ' αλίαστον δδύρεο.

86. φρίσσα ταρβά: for the asyndeton, cf. supr. 70.

87. Helenus and Cassandra were two of Priam's children, who had the gift of prophecy. From Homer we learn little of Helenus, but other writers tell us that he became reconciled to the Greeks, and settled in Epirus, where he received Aeneas (Virg. Aen. iii. 346 sq.). Cassandra is famous for her beauty only in Homer (lκέλη χρυσέη 'Αφροδίτη), who knows nothing of the prophetic powers, which the later Epic writers assigned to her.

θείος, 'inspired.' ἐσίδω, deliberative; Thompson Gr. Synt. § 132.
90. 'for in my dream I saw a dappled hind, and a wolf rending

her throat with bloody fangs: and the hind had been torn ruthlessly from my knees.' Notice the change of tense, σφαζομέναν (the word suggests sacrifice, cf. supr. 24 n.) of continuous, σπασθείσαν of momentary action.

αίμων, only here and Aesch. Supp. 847. $\chi \alpha \lambda \hat{a}$, 'jaw': so Hesychius, though the usual meaning of $\chi \eta \lambda \dot{\eta}$ is 'hoof' or 'talons.'

- 92. Tobe, 'this too,' viz. the following.
- 93. Cf. supr. 37, 40.
- 96. dπd...πέμψατε, 'avert': supr. 72.
- 98. thutother seems to mean 'have come hither out of my way': hidjoual is entirely an epic word = 'to go aside.' It was doubtless suggested to the poet by dhiaotos, supr. 85, and is a good instance of the tendency in the poets, in Euripides especially, to repeat a rare word, often in an entirely different meaning and connection, very soon after they have first employed it.

102. 'spear-won at the lance's point,' a redundant expression, easy to parallel, e.g. Bacch. 571 εὐδαιμονίας δλβοδόταν (Pflugk).

105. 'laden with a burden of heavy tidings.'

108. Sofan, the regular term for expressing the resolutions of the

Athenian assembly: infr. 124 phropes would be equally familiar to Athenian ears.

109. θέσθαι = ποιήσασθαι, by Ionic usage, allowed in Tragedy.

The arms described in II. xviii. were given to Ulysses. χρυσέοις: that in the heroic age gold was very plentiful, is proved not only by the frequent references to it in Homer (where the epithet χρύσεος is often merely picturesque, or means 'ornamented with gold,') but by the evidence of the tombs at Mycenae and elsewhere, which yielded a profusion of solid gold cups and ornaments of all kinds. India, Arabia, Lydia and the Caucasus provided the metal in the early period: the famous gold mines of Thrace were not fully worked till Philip of Macedon developed them.

112. In this passage and in I. T. 1134 mpbrovot are explained to be the ropes 'quibus vela vel contrahuntur vel expanduntur' (Hermann): elsewhere they are the two forestays of the mast, fastened from the masthead to the bows, the backstay being called éntrovos. I see no reason to depart from the traditional meaning here; we must remember that Greek ships were square-rigged, and a favourable or following breeze would belly the sails out till they pressed upon the forestays, running forward from the mast. In the passage from the I. T. the reading is doubtful.

116. 'clashing waves of great strife met.'

ξυνέπαισε, intr. Cf. Soph. O. C. 1503 χάλαζ' ἐπιρράξασα, 'bursting on' one: Herod. i. 80 ὁ ποταμὸς συρρήγνυσι: Ar. Plut. 805 ἐς τὴν
οἰκίαν ἐπεισπέπαικεν: Eur. Hipp. 1198 ἔρημον χῶρον εἰσεβάλλομεν: Soph.
Ο. Τ. 1252 εἰσέπαισεν Οἰδίπους.

117. lit. 'opinion spread dividedly,' a Homeric phrase: cf. δίχα θυμον έχοντες: Herod. vi. 109 έγίνοντο δίχα al γνωμαι.

118. With τοῖς μὲν διδόναι supply δοκοῦν from οὐχὶ δοκοῦν in the next line. δοκοῦν is accus. abs., cf. Hadley Gr. Gr. § 973.

121. ἀνέχων, 'remaining constant to': cf. Soph. Aj. 212 σε στέρξας ἀνέχει Αίας.

Bάκχης is Cassandra: cf. supr. 88.

123. τω Θησείδα. Acamas and Demophon, the Scholiast tells us. Homer does not mention these two sons of Theseus and Phaedra. Virgil (Aen. ii. 262) includes Acamas in the list of the warriors concealed in the wooden horse. Εζω, cf. Homeric Εζος Αρησος, and supr. 20.

124. δισσῶν, i.e. one speech each; it does not mean 'taking opposite sides,' for γν. μιᾶ συνεχωρείτην: the word was probably introduced merely for the verbal antithesis with μιᾶ.

In Athens by ρήτορες were meant habitual speakers in the ἐκκλησία: references to these professional politicians of the democracy are very frequent and often uncomplimentary. Eur. himself says (fr. 600) νόμον ...ἀνω τε καὶ κάτω | ρήτωρ ταράσσων πολλάκις λυμαίνεται. It is not without significance that these two early ρήτορες were δζω Αθηνῶν.

126. στεφανούν, 'honour with libations,' for the more usual στέφειν, Soph. Ant. 431 χοαίσι τρισπόνδοισι τον νέκυν στέφει.

127. χλωρφ, 'fresh.'

128. The military services of Achilles establish a claim on the Greeks not to be postponed to the mere connection of their general Agamemnon with a Trojan captive.

130. 'on either side the eager heat of contentious speech was equal.'

κατατειν. means 'strained to the full': cf. the intr. use of the participle κατατείνας = 'strenuously,' Plat. Rep. 358 D διὸ κατατείνας έρω, τὸν ἄδικον βίον ἐπαινων: id. ib. 367 B.

131. 'shifty prater, smooth-tongued flatterer of the mob.' κόπις, a prater; κοπίς, a knife.

135. δούλων σφ. είνεκ'='to save a slave girl's life.' $d\pi\omega\theta\epsilon\hat{v}$, 'to slight.'

139. olxopévois, 'departed,' i.e. dead.

141. δσον οὐκ ήδη, 'almost immediately.' ὅσον οὐκ is only used in this sense ('almost') when speaking of time: μόνον οὐκ is used in other connections. Thuc. i. 36 τὸν μέλλοντα καὶ ὅσον οὐ παρόντα πόλεμον: iv. 125 νομίσαντες πολλαπλασίου ἐπιέναι, ὅσον δὲ οὅπω παρεῖναι.

143. ὁρμήσων κ.τ.λ., 'and to tear her from thy aged arms.' ὁρμάω is generally used of 'urging towards' not 'taking from.'

145. There is a metrical objection to this line, the succession of four short syllables caused by the anapaest interest following the dactyl suprovos: cf. supr. 62 n.

146. κήρυσσε, 'summon.' Il. ii. 51 κηρύσσειν άγορήνδε 'Αχαιούς.

150. ἐπιδεῖν, 'live to see.' Cf. Thompson on Plat. Gorg. 473 C.
τύμβου προπετῆ, 'quick hasting to her grave.' This seems better /
than 'falling before the tomb' of Achilles.

152. 'while the darkly-gleaming tide | welleth, welleth from the neck, which the golden mockeries deck' is Mr Way's translation.

μελαναυγής is ἄπαξ λεγόμενον.

'mas erat apud veteres virginibus plurimum auri gestare' remarks Porson, quoting Il. ii. 872 of the Carian leader θε και χρυσόν έχων πόλεμόνδ' ζεν, ήθτε κούρη.

154. ἀπύσω. ἡπύειν is found in Tragedy only in lyric passages, and always in this, the Doric, form.

156. Observe the heavy spondaic rhythm of these mournful lines. γήρως. Causal genit. 'wretched by reason of,' Thompson Gr. Synt. p. 94.

161. πρέσβυς, Priam.

162. ποίαν, sc. δδόν: for this ellipse cf. the expression την άλλως, Plat. Theaet. 172 Ε οἱ ἀγῶνες οὐδέποτε την άλλως άλλ' ἀεὶ την περὶ αὐτοῦ, 'the trial is never for an indifferent stake, but always immediately concerns the speaker' (Campbell). Dem. (Ol. 3) 34. II (Reiske) καὶ ταῦτ' οὐ την άλλως (frustra) προήρημαι λέγειν.

163. ησω, sc. έμαυτόν: the text however is not certain.

167. ἀπωλέσατ' ωλέσατ', by a common Greek idiom only the simple verb is repeated: cf. Bacch. 1065 κατηγεν ήγεν ήγεν: Hipp. 1374 προσαπόλλυτέ μ' δλλυτε τὸν δυσδαίμονα. 'Ye have undone me with your news' (κάκ' ἐνεγκοῦσαι).

170. ἄγησαι...ἄγησαι. The repeated words and phrases in this lament of Hecuba heighten the pathetic effect. 'O weary, weary feet, lead me bowed with years, lead me' etc.

173. These lines are parodied in Ar. Nub. 1165 & τέκνον, & παῖ, ἔξελθ' οἰκων, | ἄιε σοῦ πατρότ. As the Nubes was produced in B.C. 423, the date of the Hecuba must be placed earlier than that year.

177. 'what fresh horror hast thou announced, drawing me forth in such amaze from the palace, scared even as a bird?'

179. Εξέπταξας, 'scared me from' the house: this causal use of πτήσσω is perhaps without parallel; for Hom. II. xiv. 40 is condemned, partly on the ground of this very use: and Theogn. 1015 (quoted by L. and S.) is plainly intr.

181. δυσφημείν τινα is to speak in an ill-omened way of a person. Here οίμοι conveys the omen. In Heracl. 600, Iolaus bids Makaria who is about to be sacrificed, χαίρε δυσφημείν γαρ άζομαι θεαν | ή σδι κατήρκται σῶμα: Soph. El. 1182.

φροίμια, i.e. οίμοι: cf. Hipp. 566 το μέντοι φροίμιον (referring to εξειργάσμεθα in the previous line) κακόν τόδε. Phoen. 1336.

182. σâs ψυχâs, for genit. cf. 156 n.

183. δαρόν: this, the Doric form, is alone found in Trag.: so too κυναγός, όπαδός etc. (Pors. on Or. 26): cf. Rutherford, New Phrynichus, p. 496.

184. δειμαίνω τί ποτ' ἀναστένεις = δειμαίνω, ἀποροῦσα ὅ τι ἀναστένεις. For τί = ὅ τι, cf. Soph. Aj. 794 ώστε μ' ώδίνειν (= δείσασαν ἀπορεῖν) τί φής.

188. σφάξαι σε συντείνει, 'is bent upon thy sacrifice.'

192. αμέγαρτα κακών, cf. Hipp. 849 φίλα γυναιχών: infr. 716 κατάρατ' ανδρών.

195. 'that a decree concerning thy life has been made by vote of the Greeks' is a somewhat vague statement to come after the plain words of 188—190: some editors transpose the lines.

199. av, in addition to thy previous woes.

202. 'thou hast me now no more, no more, thy child, to share in wretchedness the bondage of thy wretched age.'

205. σκύμνον οὐριθρέπταν, cf. Or. 1493 βάκχαι σκύμνον ἐν χεροῖν ορείαν ξυνήρπασαν.

206. Seidala Seidalav, 'woe is me! woe is thee!'

207. χειρός άναρπαστάν, cf. supr. 90.

210. her marriage will be with the shades: cf. her lament infr. 416.

211. σοῦ, sc. τὸν βίον.

213. 'my life, all misery and insult, I weep not after, but the better lot, to die, has fallen to me.'

214. μετακλαίομαι, 'pursue with lamentation'; the force of μεταseen in μετέρχομαι: others take μετα- here of succession, 'lament in turn,' and compare μεταστένω, Med. 996.

216. καλ μήν, introducing the new person: Hipp. 899 καλ μήν δδ' αὐτὸς παῖς σὸς εἰς καιρὸν πάρα | Ἱππόλυτος: Soph. Ant. 526, 1180: Ο. C. 549: Eur. Andr. 515 καλ μήν δέδορκα τόνδε Πηλέα πέλας | σπουδη τιθέντα δεῦρο γηραιὸν πόδα.

219. ψήφον κρανθείσαν, cf. Aesch. Supp. 942 τοιάδε δημόπρακτος έκ πόλεως μία | ψήφος κέκρανται: Ευτ. Andr. 1273.

220. ίδοξ' 'Αχαιοίς κ.τ.λ. This is framed on the analogy of an Athenian ψήφισμα: notice its blunt, businesslike wording.

221. όρθον χώμ, cf. 37 n.

223. ἐπιστάτης ἐπίστη: such repetition was not disagreeable to Greek ears: it is akin to expressions like δραμεῖν δρόμον etc.

224. 7008e-pointing towards Achilles' tomb.

225. olot' où 8 8parov; 'dost thou know, what thou must do?' The Greek imperative can be used in subordinate clauses: cf. Thompson Gr. Synt. p. 137, Hadley Gr. Gr. § 875: and by all means Jebb's note on Soph. O. T. 543.

μήτ' ἀποσπασθης βία, 'do not make force necessary to take her from thee.' Verbs of depriving take a double accusative (cf. Thompson Gr. Synt. p. 72), e.g. Soph. O. C. 866 δς μ', ω κάκιστε, ψιλον δμμ' ἀποσπάσας κ.τ.λ.: in the passive construction one accus, becomes the

subject: so here, active, μή ἀποσπάσης με την θυγατέρα: passive, μή ἀποσπασθής την θυγατέρα.

227. 'recognize what strength you have,' i.e. how little.

228. τοι introduces a remark of a proverbial nature, cf. Soph. Aj. 1350 τόν τοι τύραννον εὐσεβεῖν οὐ βάδιον.

231. κάγωγ', I too, as well as my husband and children.

 $d\rho$ οὐκ $d\theta$ νησκον οὖ με χρῆν θ ανεῖν, 'I did not, as now I know $(d\rho\alpha)$, die, where I should have died,' i.e. in Troy: cf. for sense of $d\rho\alpha$, Hipp. 359.

232. ὅπως ὁρῶ κακῶν κ.τ.λ.: this is the ἀγὼν μέγας of 229.

234—237. The literal translation seems to be, 'if it is permitted to a slave to put to a freeman such questions as are not offensive nor calculated to wound his feelings, then it is fitting for an answer to have been given by you, and for me, who put the questions, to listen.' Hecuba asks in a somewhat roundabout fashion, 'if I ask you, meaning no offence, certain questions, will you reply to them?' It is possible that el, l. 234, means 'whether': in that case the sense would be, 'it is for you to say, for me to acquiesce in your decision, whether I a slave may ask you certain questions.'

235. καρδίας δηκτήρια: 'the genitive is used with adjectives of transitive action, where the corresponding verbs would have the accusative.' Hadley Gr. Gr. § 754 a: so δψιμαθής άδικίας, 'late in learning injustice.'

237. τους ἐρωτῶντας: when persons speak of themselves in the plural instead of the singular (using we for I), even though a woman be speaking, the masculine plural is used. Cf. Soph. El. 399 πεσούμεθ', εὶ χρή, πατρὶ τιμωρούμενοι (Electra is speaking).

238. χρόνου, emphatic: 'mere time I do not grudge': for the genit. cf. H. F. 333 οὐ φθονῶ πέπλων.

239. Cf. Hom. Od. iv. 244 sq. αὐτόν μιν πληγῆσιν ἀεικελίησι δαμάσσας, | σπεῖρα κάκ' (rags) ἀμφ' ὤμοισι βαλὼν, οἰκῆι ἐοικὼς, | ἀνδρῶν δυσμενέων κατέδυ πόλιν εὐρυάγυιαν. Eur. (?) Rhes. 710 sq. ἔβα καὶ πάρος | κατὰ πόλιν, ὕπαφρον ὅμμ' ἔχων, | ῥακοδύτω στολῷ πυκασθείς. Odysseus disguised as a beggar made his way as a spy into Troy, κατὰ δὲ φρόνιν (information) ἤγαγε πολλήν.

242. ἄκρας καρδίας, the mere surface of the heart, cf. Aesch. Ag. 805 νῦν δ' οὐκ ἀπ' ἄκρας φρενός κ.τ.λ. 'it lies deep-printed in my heart.'

243. Cf. Od. iv. 250 έγω (Helen) δέ μιν οξη ἀνέγνων τοῖον ἐόντα. Eur. makes her share the secret with Hecuba.

246. Iveaver, 'become numb with holding.'

247. δοθλος Δν έμος τότε, as I now am yours.

254. 'yours is a thankless generation, who yearn with striving for the honours of the demagogue.'

255. 'nor be ye friends of mine, who etc.' The poet here is looking at contemporary politics, and lamenting the growing influence of that product of democracy, the trained speaker (ρήτωρ), whose only aim is self-advancement, and who does not hesitate to desert the friend, to whose help he perhaps owes everything, if he may thereby improve his position with his patrons and audience, the mob. Odysseus, deserting in her need Hecuba, who had preserved his life, serves as his text. If we wish to grasp Eur.'s position with regard to this class of his contemporaries, the following passages are noteworthy: Or. 893 sqq., Hipp. 488 sqq., Baech. 269 sqq., Supp. 421 sqq.

258. But even adopting for the moment this standard, what clever subtlety can you devise for condemning this child to death? what specious pretext can you adduce? Not the necessity of human sacrifice certainly on an altar intended for oxen. Does Achilles' blood call for the blood of those who brought about his death? Then Helen, not the guiltless Polyxena, should be the victim. She too is fairest of the captives, if beauty be an object. So much for the mere justice of the case. But think further, how great a claim I have on your personal gratitude. Once you were my suppliant: now I am yours: shall it go for nothing, that I saved your life? This child is all I have left to me in the wide world: spare her: it becomes the possessors of power to set due limits to its exercise, to reflect that it is fleeting: one day brought me low, and may you. This is the day of your might: if you do but ask a boon of the Greeks, you will obtain it: so prevailing is the petition of the powerful.

260. τὸ χρῆν, a shortened form either of the infin. χρῆναι (cf. ζῆν, διψῆν), or of the partic. χρεών. In Eur. H. F. 828 τὸ χρῆν νιν ἐξέσωζεν, we meet the same difficulty. Nauck would in both passages read τὸ χρή. Philologically χρῆν may be a regular infinitive: χ ρή-εν = χ ρῆν, as λ έγε-εν = λ έγειν.

263. ds τήν8' is emphatic, 'is Achilles acting justly in aiming (metaphor from a bow) death at Polyxena?'

264. ήδε γ', she at any rate, whatever others may have done.

265. τάφφ προσφάγματα: cf. supr. 41. $\chi\rho\hat{\eta}\nu = \dot{\epsilon}\chi\rho\hat{\eta}\nu$, imperf. It would appear that $\chi\rho\hat{\eta}\nu = \chi\rho\hat{\eta}$ $\hat{\eta}\nu$, and that $\dot{\epsilon}$ - is due to the origin of the word being forgotten, and its consequent treatment as an ordinary

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imperfect: its accentuation $\ell \chi \rho \hat{\eta} \nu$ ($\ell \chi \rho \eta \nu$ would be natural, if it were an augmented tense) favours this view.

268. οὐχ ἡμῶν τόδε, lit. 'this requirement is not found with us,' i.e. Polyxena speaking through her advocate Hecuba.

270. où bèv fjorov = 'far more,' an instance of litotes. This figure of speech was a favourite one with the Greeks, who were in the habit of emphasizing a case by intentionally understating it.

271. ἀμιλλασθαι is to contend with a person: the kind of contest may be added as a cognate accusative, e.g. Plat. Legg. 833 Λ ἀμιλλασθαι στάδιον: Eur. Hel. 546 σὲ, τὴν ὅρεγμα δεινὸν ἡμιλλημένην | τύμβου ἀκικρηπῖδα, 'who hast contended with me in a desperate effort to reach the tomb,' i.e. to reach it before I could reach you: Hel. 164 ποῖον ἀμιλλαθῶ γόον; lit. 'in what competition of lamentation am I to engage' in order to express myself adequately: so here, 'his claims based on strict justice (cf. ἐνδίκως, 263) I contend with in this argument,' i.e. I bring this argument against them. So Hipp. 971 τί ταῦτα σοῖς ἀμιλλῶμαι λόγοις; τῷ δικαίφ, 'strict justice,' is opposed to ἀ ἀντιδοῦναι δεῖ σε, 'the personal claim I have on you.'

274. προσπίτνων, 'in your supplication.'

275. dv0-, 'in my turn.'

276. dwarû, 'demand as my due.' Cf. L. and S. s.v. dποδίδωμι I. 1: so in Latin, reddo.

277. ἀποσπάσης...κτάνητε: the first is the work of Odysseus alone: the latter of the Greeks generally, who had voted for the sacrifice.

281. Porson quotes from a fragment of Eur. ἀλλ' ήδε μ' ἐξέσωσεν ήδε μοι τροφός | μήτηρ ἀδελφὴ δμωίς ἄγκυρα στέγη: cf. too Soph. Aj. 518 τίς δῆτ' ἐμοὶ γένοιτ' ἄν ἀντὶ σοῦ πατρίς; | τίς πλοῦτος; Ov. Her. iii. 52 tu dominus, tu vir, tu mihi frater eras: and the touching appeal of Andromache, Il. vi. 429 Εκτορ, ἀτὰρ σύ μοὶ ἐσσι πατὴρ καὶ πότνια μήτηρ | ἡδὲ κασίγνητος, σὸ δὲ μοι θαλερὸς παρακοίτης.

284. κάγω γάρ ή, ες. εύτυχής.

285. On double accus. cf. 225 n.

288. παρηγ. παρηγορείν is Ion. and Trag.: παραμυθείσθαι Attic. 'Counsel them soothingly, and say it is held shameful etc.'

φθόνος, sc. ¿στί=it is an invidious thing to do.

291. ἐν ὑμῖν, in Greece: cf. Dem. c. Mid. § 46 κάν els δοῦλον ὑβρίζη τις, ὁμοίως ἔδωκεν ὁ νομοθέτης ὑπὲρ τούτου γραφήν οὐ γὰρ ὅστις ὁ πάσχων ῷετο δεῖν σκοπεῖν, ἀλλὰ τὸ πρᾶγμα ὁποῖόν τι τὸ γιγνόμενον.

293. κῶν κακῶς λίγης, 'even if you speak in a bad cause' or 'a cause which most of your hearers think bad' (Paley): it may be how-

ever that κακῶs means 'haltingly.' So Tro. 914. These lines are translated by Ennius, haec tu etsi pervorse dices, facile Achivos flexeris; nam opulenti quom loquontur pariter atque ignobiles, | eadem dicta eademque oratio aequa non aeque valet.

295. τῶν δοκούντων, sc. εἶναί τι, 'men of position.' Plat. Gorg. 472 A, Euthyd. 303 C τῶν σεμνῶν καὶ δοκούντων τι εἶναι: cf. Pind. Nem. vii. 30 ἀλλὰ κοινὰν γὰρ ἔρχεται | κῦμ' 'Αίδα, πέσε δ' ἀδόκητον ἐν καὶ δοκέοντα. Cf. ὁ ἔχων, 'rich.'

296. ούτω στερρός, ήτις κ.τ.λ., cf. Hel. 501 άνηρ γάρ οὐδείς ώδε βάρβαρος φρένας | δε δνομ' ἀκούσας τούμὸν οὐ δώσει βοράν.

297. μακρών, prob. 'loud,' like Hom. μακρόν ἀυτεῦν: lit. 'so as to be heard afar.'

298. ἐκβάλοι δάκρυ, a favourite phrase with Eur., who uses it very frequently, e.g. I. A. 451, 477, Ion 924, Hel. 957, 1563, H. F. 1356. It occurs in Hom. Od. 19. 362. Neither Soph. nor Aesch. I believe employs it.

299. τῷ θυμουμένῳ, 'through anger.' For the neut. partic. used in an abstract sense, where the infin. would be usual, cf. Soph. Phil. 675 τὸ γὰρ | νοσοῦν ποθεῖ σε συμπαραστάτην λαβεῖν. Thuc. i. 36 τὸ δεδιός, vii. 68 τὸ θυμούμενον τῆς γνώμης, i. 142 τὸ μὴ μελετῶν (failure to practise). This use is specially frequent in Thuc. Antiphon too (118, 16) has τὸ θυμούμενον τῆς γνώμης.

300. wow, 'consider.'

301. τὸ σὸν σῶμα, 'you personally.'

305. σην παίδα δούναι σφάγιον, in apposition to α, supr. 303. α είπον means 'the suggestion I made.'

306. Hecuba, in the corresponding part of her speech, had brought a charge of ingratitude against Odysseus and selfish politicians generally (254 ἀχάριστον ὑμῶν σπέρμα κ.τ.λ.). Here Odysseus retorts: the real ingratitude, an ingratitude which is a source of weakness in a state, is the failure to duly recompense deserving citizens: 'if we fail to grant Achilles his request, we shall be no better than you barbarians (inf. 327), and Greece, if she resembles you in this respect, will also resemble you in her decay (330).'

308. φέρηται. φέρεσθαι is used of carrying off a prize. Il. xxiii. 663 αὐτὰρ ὁ νικηθεὶς δέπας οἴσεται ἀμφικύπελλον, ix. 127 and very frequently. Herod. i. 31 δοκέων πάγχυ δευτερεῖα οἴσεσθαι 'win second place.' Soph. O. T. 500 μάντις πλέον ή 'γὼ φέρεται.

309. ήμεν άξιος τιμής, 'worthy of honour at our hands': cf. Alc. 433 άξια δέ μοι | τιμής: Ar. Ach. 633 φησίν δ' είναι πολλών άγαθών άξιος

ύμῶν ὁ ποιητής. Akin is the use of the dat. with δέχομαι: cf. Hom. II. i. 186 δέξατό οἱ σκῆπτρον πατρώϊον: infr. 535 δέξαι χοάς μοι (so Porson) τάσδε κηλητηρίους: Aesch. Cho. 762 'Ορέστην ἐξεδεξάμην πατρί.

310. 'who died for Hellas nobly as man may' (Way). Notice the emphatic position of drήρ.

311. βλέποντι, 'alive,' cf. 295 n.

φίλφ χρώμεσθ', 'treat as a friend.'

317—320. 'in life I can be content with little, but I would have my tomb honoured after death.'

319. ἀξιούμενον, absol. 'honoured.' Cf. Thuc. v. 16. 3 βουλόμενος, ἐν ῷ ἀπαθης ῆν καὶ ἡξιοῦτο, διασώσασθαι τὴν εὐτυχίαν: Aesch. Ag. 903 τοιοῖσδέ τοι νιν ἀξιῶ προσφθέγμασιν: Eur. Or. 1210 ὑμεναιοισιν ἀξιουμένη. ἀξ. is predicate. ὁρᾶσθαι, 'be seen to be.'

320. τον έμον, emphatic. 'I should wish my tomb to be honoured, and therefore I am anxious to honour the tomb of another.' Cf. the Sophoclean Odysseus in Aj. 1365 urging the burial of Ajax, his enemy, καὶ γὰρ αὐτὸς ἐνθάδ' ἔξομαι.

δια μακροῦ, 'lasting.' The usual meaning would be 'after a long interval.' It is possible so to take it here: χάρις was not his in life, but came after death, διὰ μακροῦ, i.e. delayed.

323. γραΐαι, supr. 274. The use of ήδε, 'and,' is rare in tragedy, but it occurs ten times in Aesch., twice in Soph., and twice in Eur. (here and H. F. 30). σέθεν is out of place. πρεσβῦται, masc.

327. duable signifies 'the absence of training or discipline, and the condition which this absence produces.' Verrall on Med. 223. Thus it is naturally to be expected in $\beta d\rho\beta a\rho\sigma$, the point of the present passage.

For δφλεῖν, 'incur the reproach of,' cf. Soph. Ant. 1028 αδθαδία τοι σκαιδτητ' δφλισκάνει. δφλισκάνειν means to bring on oneself some disadvantage, e.g. βλάβην, or the reputation for some bad quality (expressed by the name of the quality simply), e.g. μωρίαν, ἀνομίαν, δειλίαν, κακίαν.

328. οἱ βάρβαροι, nom. for voc., Hadley Gr. Gr. § 707.

330. ws dv=so that, in that case. Both ws and ws dv in final clauses are extremely rare in Attic prose. For the sense, cf. supr. 306 n.

332. το δούλον, 'slavery,' cf. Ion 556 εκπεφεύγαμεν το δούλον.

333. $\tau o \lambda \mu \hat{q}$, 'endures,' cf. supr. 326. $\chi \rho h$ of what is right)($\delta \epsilon \hat{\iota}$ of what is expedient.

335. μάτην ριφθέντες, cf. Med. 1404 μάτην έπος έρριπται.

337. 'as from nightingale's throat, pour forth each various strain of

supplication.' In the Greek, Polyxena is compared to the nightingale's throat, not the nightingale: cf. κόμαι χαρίτεσσιν όμοῖαι, Il. xvii. 51. For the sad and varied song of the nightingale, cf. the beautiful lines in Od. 'xix. 518 ώς δ' δτε...χλωρηίς ἀηδών | καλὸν ἀείδησιν ἔαρος νέον ἱσταμένοιο | δενδρέων ἐν πετάλοισι καθεζομένη πυκινοῖσιν, | η τε θαμὰ τρωπῶσα χέει πολυηχέα φωνήν, | παῖδ' ὀλοφυρομένη.

340. πρόφασιν, 'plea.' The Scholiast explains it = ἀφορμὴν τοῦ πείθειν, 'a starting-place for persuasion.'

345. Tie that is hard to translate literally: rendered freely the sense is 'I invoke not Zeus, the suppliant's help, so thou art safe from him.'

348. φιλόψυχος, cf. supr. 315.

349. 816, cf. supr. 333 11.

350 this was the first element in my life."

panuing circumstances, cf. Hipp. 1299 ώς ὑπ' εὐκλείας θάνη, 'with honour': H. F. 289 ὥστ' οὐκ ἀνεκτὸν δειλίας θανεῖν ὕπο, 'with cowardice': Ar. Ach. 1001 τίνειν ὑπὸ σάλπιγγος.

352. 'causing no small contention for my hand, to whose hearth and home I am to come.' ξηλος is honourable rivalry. γάμων, objective genit., Thompson Gr. Synt. § 98.

353. (χευνα, 'causing': έχειν sometimes almost = παρέχειν. The shade of meaning is not difficult to catch, as to be in possession of a thing implies the ability to offer or present it to the attention of another: cf. Thuc. ii. 41 μόνη (Athens) οδτε τῷ πολεμίῳ ἐπελθόντι ἀγανάκτησιν ἔχει ὑφ' οἴων κακοπαθεῖ, 'contains no grounds for indignation at the thought of being conquered by so unworthy a foe': iv. 1 ὁρῶντες προσβολὴν ἔχον τὸ χωρίον τῆς Σικελίας, 'affording an approach.'

dφίξομαι, the future here and infr. 360 ωνήσεται is due to the vivid mental realising of the situation by the speaker.

355. μετά, with dat. 'among': poet. and somewhat rare, cf. Eur. fr. 362 (Erechtheus). 26 άλλ' έμοιγ' έστω τέκνα | α και μάχοιτο και μετ' ἀνδράσιν πρέποι: Il. xxiv. 258 Εκτορα δε θεδε έσκε μετ' ἀνδράσιν.

Before πλην understand πάντα.

358. ἐρῶν τίθησιν, 'makes me to desire,' cf. Med. 718 παίδων γονὰς | σπείραι σε θήσω.

ούκ είωθὸς δν. For the double partic. Porson compares Ar. Ran. 721 ούτε γὰρ τούτοισιν οὐσιν οὐ κεκιβδηλευμένοις.

359. ωμών φρένας, 'cruel-hearted.' δεσποτών...δστις, 'when the

antecedent is plural, the relative is sometimes singular, referring to an individual of the number. Plat. Rep. 566 D dσπάζεται πάντας, ψ ἀν περιτυγχάνη. Hadley Gr. Gr. § 629 b.

361. Cf. the very similar passage, Tro. 490 (Hecuba speaks) δούλη γυνή γραθε Έλλάδ' είσαφίξομαι. | ά δ' έστι γήρα τώδ' άσυμφορώτατα, | τούτοις με προσθήσουσιν, ή θυρών λάτριν | κλήδας φυλάσσειν, την τεκοθσαν "Εκτορα, | ή σιτοποιείν, κ.τ.λ.

365. As 357—364 answers 349, 350, so 365, 6 answers 351—353. Notice the contempt implied by $\pi \circ \theta \in \mathcal{P}$.

366. xpavet, 'will pollute.' As slaves were incapable of legitimate marriage, Polyxena regards connection with one as mere defilement.

367. Polyxena dismisses with horror the prospect of such an union, and announces her intention of becoming the bride of Hades ("Αιδη προστιθεῖσ' ἐμὸν δέμας).

έλευθέρων, she regards herself as still free, in comparison with the slavery she has just depicted: cf. Aesch. Ag. 328 οὐκέτ', έξ έλευθέρου | δέρης ἀποιμώζουσι φιλτάτων μόρον. ἀφίημ' is used of voluntary action.

372. μῆτερ, σὐ δ'. This order of words is regular. 'When we suddenly turn our conversation from one person to another, the order is first the name, then the pronoun, and third the particle δέ,' is Porson's note on Or. 614. Cf. Soph. El. 150 Νιόβα, σὲ δ' ἔγωγε νέμω θεόν: infr. 1287, and very frequently.

373. μη must be understood before λέγουσα: cf. Soph. Phil. 771 έφιεμαι | (μήτε) ἐκόντα μήτ' ἄκοντα μήτε τω τέχνη | κείνοις μεθείναι ταῦτα: Ant. 267: Ar. Av. 695. συμβούλου, 'join with me in wishing for death' not only for me, but for yourself; cf. infr. 391.

374. μη κατ' dξίαν, for μη, cf. Hadley Gr. Gr. 1027.

377. μάλλον εὐτυχέστερος, cf. Hipp. 485 μάλλον άλγίων: Aesch. Supp. 673: Soph. Ant. 1210.

379. 'a marvellous stamp and of credit among men is it to come of a good stock, and the glory of high birth becometh more and more glorious for those whose life is worthy of their lineage.'

χαρακτήρ and ἐπίσημος, metaphor from coining: cf. Med. 519.

The meaning of δεινδε is well shown by the opening words of the chorus in Soph. Antig. 331 πολλά τὰ δεινά κοὐδὲν ἀνθρώπου δεινδτερον πέλει, 'wonders are many, and none is more wonderful than man,' Jebb.

380. καπί μείζον έρχεται, cf. Soph. Phil. 259 ή δ' έμή νόσος | del τέθηλε καπί μείζον έρχεται.

382. 'well hast thou spoken, daughter, well: but in that word lies bitter grieving.'

384. ψόγον, of neglecting the dead hero.

387. Kevreîre, 'stab,' cf. infr. 1162.

388. Homer gives no account of Achilles' death, though the dying Hector (Il. xxii. 359) prophesies of that day δτε κέν σε Πάρις καὶ Φοίβος 'Απόλλων | ἐσθλὸν ἐόντ' ὁλέσωσιν ἐνὶ Σκαιῆσι πύλησιν. The later accounts of the manner of his death vary greatly.

389. ω γεραιά, emphatic: almost = την γεραιάν.

391. dλλd: 'after a conditional clause expressed or implied, άλλd is often to be rendered 'at least': Soph. fr. 855 el σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος: El. 411 συγγένεσθέ γ' ἀλλά νῦν, 'help me (if not before) now at least.' Hadley Gr. Gr. 1046. 2 a. Here the implied condition is 'if you will not accept me as a substitute for my daughter.'

395. μηδὲ τόνδ' ώφειλομεν: although in this expression οὐ should logically be the negative employed, the phrase as a whole is felt to express a wish, and hence μὴ is used: cf. Soph. Phil. 969 μήποτ' ώφελον λιπεῖν | τὴν Σκῦρον: Hadley Gr. Gr. § 871 a.

τόνδ', sc. θάνατον, that of Polyxena.

397. Odysseus resents the use of the word ἀνάγκη by a slave, and its application to his own action. For the partic. κεκτημένος after a verb of knowing, cf. Thompson Gr. Synt. § 167: for the nomin. § 165.2.

398. 'I will cling fast to her, I the ivy, she the oak.' For the double comparison cf. Tro. 147 μάτηρ δ' ως τις πτανοῖς κλαγγὰν | δρνισιν όπως ἐξάρξω 'γώ. ὁποῖα='like': cf. Soph. O. T. 915 οὐδ', ὁποῖ ἀνὴρ | ἔννους, τὰ καινὰ τοῖς πάλαι τεκμαίρεται.

400. ώς, i.e. ίσθι ώς: cf. Med. 609 ώς οὐ κρισοῦμαι τῶνδέ σοι τὰ πλείονα: the construction 'expresses a point resolved and certain.' Andr. 587.

401. dλλ' οὐδ' ἐγω μὴν κ.τ.λ., 'nay, but I will not etc.' Cf. Soph. O. C. 28 dλλ' ἐστὶ μὴν οἰκητός, 'nay, inhabited it surely is.' dλλά μὴν is the recognized phrase to introduce the second horn of a dilemma.

403. τοκεῦσιν: the plural is used for the singular to give a more general meaning to the expression: in English we should say 'be indulgent to a parent.' In the next line too κρατοῦσι refers to Odysseus alone.

406. γέροντα χρώτα: for γέρων as adj. cf. Soph. O. C. 1259 γέρων πίνος: Theocr. vii. 17 γέρων πέπλος: Η. F. 26 γέρων λόγος: άρτος νεανίας is found in Ar. Lys. 1207. So in Latin anus charta, Cat. lxviii. 46.

407. dσχημονήσαι, 'be put to open shame': a prose word, not found in Aesch. or Soph. For $\ell \kappa = \vartheta \pi \vartheta$, cf. supr. 24 n.

408. μη σύ γε blandientis est, says Valckenaer on Phoen. 535 'do not, I beg you.' Cf. Bacch. 951: Ion 1334: Ar. Lys. 189.

410. 'and let me lay my cheek on thine.' προσβαλεῖν after δός, which also governs χέρα.

411, 412. These two lines occur also in Alc. 208, 209.

416. lit. 'without the husband, without the marriage-song, which I ought to have obtained.' ων has for antecedent the nouns (understood) contained in the adjectives ἄνυμφος ἀνυμέναιος. For the genit. after adjectives compounded with a-privative, cf. Hadley Gr. Gr. § 753 c. Cf. Thuc. ii. 65. 5 ἀδωρότατος χρημάτων (of Pericles): Soph. O. C. 49 μή μ' ἀτιμάσης, ων σε προστρέπω φράσαι.

417. 'wretched art thou, my child, but all-wretched I.' $d\theta \lambda la$ is far the stronger word.

419. ποι τελευτήσω βίον; lit. 'whither shall I take my life and end it?' Cf. Soph. O. C. 476 τὸ δ' ἐνθεν ποι τελευτῆσαι με χρή; 227 α δ' ὑπέσχεο ποι καταθήσεις; 'to what fulfilment wilt thou bring thy promise?' Thuc. iii. 104. 5 ἐτελεύτα ἐν τάδε τὰ ἔπη, 'he proceeded to these lines, and then stopped.' In Prose τελευταν is intrans. This line is in answer to the preceding one, in which Polyxena lamented her impending separation from her mother. Hecuba replies with a wish, expressed in question form, that she too might find death.

421. Euripides seems here to assign to Hecuba the credit which should belong to Priam only. In Il. xxiv. 495 Priam laments πεντήκοντά μοι ήσαν, ότ' ήλυθον υξες 'Αχαιών | ἐννεακαίδεκα μέν μοι ίῆς ἐκ νηδύος (one wife, Hecuba) ήσαν, | τοὺς δ' άλλους μοι ετικτον ἐνὶ μεγάροισι γυναῖκες. Theocr. xv. 139 οδθ' Εκτωρ Έκάβας ὁ γεραίτατος εξκατι παίδων. Probably however Hecuba regards them all as having formed one family, of which she was the head. άμμοροι τέκνων, cf. Med. 1395 στείχω, δισσών γ' ἄμορος τέκνων.

424. $\sigma\tau\ell\rho\nu\alpha$. Homer never uses this word of a woman's breasts, though it is commonly found in that sense in Trag. $\sigma\tau\ell\rho\nu\sigma\nu$ and $\sigma\tau\eta\theta\sigma\sigma$ (which latter word Homer uses of men and women) are wider terms than $\mu\alpha\sigma\tau\delta\sigma$, which denotes a single breast (generally of a woman). Correctly rendered by Mr Way, 'O bosom, breasts that sweetly nurtured me.'

426. Cassandra was her last surviving sister. εμοί, ethic dat.: cf. Phoen. 618 μητερ, dλλά μοί συ χαίρε.

427. 'others fare well—not for thy mother this.' Way.

428. Cf. 328 n. κάσις, a poet. word, not used by Homer, except in the compound form κασίγνητος.

- 431. 'dead am I of sorrow, before dead indeed.'
- 432. She desires Odysseus to cover her head, that no one may see the traces of her tears.
- 433. ἐκτέτηκα, 'I am melted': καρδίαν, accus. of respect. ἐκτήκω trans.

435. As Odysseus prepares to muffle and lead her away, she calls upon the sun, whose light she is so soon to lose.

436. 'except for such time as I am going between this spot and the place of sacrifice at Achilles' pyre.' ξίφους καὶ πυρᾶς 'Αχιλλέως together form one idea, 'sacrifice at Achilles' pyre.' μεταξύ ξίφους κ.τ.λ.: for this use of μεταξύ, where one only of the two points, between which extension is indicated, is expressed, cf. Aesch. Cho. 63 τὰ δ' ἐν μεταιχμίψ (distance between) σκότου (supply καὶ φάους): Soph. O. C. 290 τὰ δὲ | μεταξύ τούτου (between the present time and an expected event) μηδαμῶς γίγνου κακός: Ar. Av. 187 ἐν μέσφ ἀήρ ἐστι γῆς (καὶ οὐρανοῦ).

438. προλείπω, intr. 'I swoon.' Cf. Thuc. vii. 75. 3 (of the retreat of the Athenians from Syracuse) ε τω δὲ προλίποι ἡ ρώμη καὶ τὸ σῶμα, οὐκ ἀνευ ὁλίγων ἐπιθειασμῶν καὶ οἰμωγῆς ὑπολειπόμενοι κ.τ.λ. These three broken lines are the mother's last utterances in the agony of separation from her child, culminating in the ἀπωλόμην, φίλαι which she cries, as she turns from the disappearing figure of Polyxena to seek the sympathy of her fellow-slaves. Then, in frenzied and impotent desire for vengeance, she curses the 'Spartan woman,' who is the source of all her sorrows. Nothing surely could be more artistic, more consistent with the vengeful Oriental character, which Euripides draws so clearly in the latter part of the play, than this last touch: and yet 'damnavit Hartungius, choro tribuit Hermannus.'

441. 👸, 'thus,' i.e. led off, like Polyxena, to death. The use of ων for οὐτων is rare in Attic Greek except in certain phrases (καὶ ως, οὐδ' ως), but it occurs in Aesch. Ag. 930 εἰ πάντα δ' ων πράσσοιμ' ἄν, εὐθαρσὴν ἐγω. Thuc. iii. 37 (speech of Cleon) ων οῦν χρὴ καὶ ἡμᾶς ποιοῦντας κ.τ.λ.

443. Έλένην...είλε. For the pun, cf. Aesch. Ag. 689 τίς ποτ' ἀνόμαζεν ῶδ' ἐς τὸ πῶν ἐτητύμως... Ἑλέναν; ἐπεὶ πρεπόντως ἐλέναυς, ἔλανδρος, ἐλέπτολις, εἰ τῶν ἀβροτίμων προκαλυμμάτων ἔπλευσε κ.τ.λ. Ευτ. Ττο. 890 Hecuba says αἰνῶ σε, Μενέλα', εἰ κτενεῖς δάμαρτα σήν. Ι ὁρῶν δὲ τήνδε φεῦγε, μή σ' ἔλη πόθω. | αἰρεῖ γὰρ ἀνδρῶν ὅμματ', ἐξαιρεῖ πόλεις | πίμπρησι δ' οίκους. The close parallel afforded by the lines in the Troades to this passage is noticeable. Plato was addicted to punning: cf. Symp. 198 c Γοργίου κεφαλήν δεινοῦ λέγειν: Apol. 25 c

άλλὰ γάρ, ὧ Μέλητε, σαφῶς ἀποφαίνεις τὴν σαυτοῦ ἀμέλειαν. At the conclusion of these lines Hecuba falls insensible.

444. The metre of this chorus is glyconic; the rhythm is founded on the trochee (--), but admits of very free construction.

The stage is now clear, save for the prostrate form of Hecuba, and the chorus mark the end of the first act by singing the first stasimon: at its conclusion the sacrifice is supposed to have been completed, and Talthybius arrives to give a description of the scene. They speculate in what Grecian land fate has fixed the place of their slavery, whether on the northern mainland, or one of the islands of the Aegean, or in Pallas' city of Athens: then with a brief lament the ode concludes. The parallel chorus, Tro. 197—234, should be carefully read with this one: there, as here, Talthybius appears at the finish of the ode, and announces to Hecuba among other things the sacrifice of Polyxena: εὐδαιμόνιζε παίδα σήν ἔχει καλῶs. It must be borne in mind that the Hecuba is the earlier play by eight or ten years.

movings, this form of the femin. of movinos is found here and twice in Pindar.

446. θοὰs ἀκάτους: the adjective is not picturesque merely, for ἀκατοι or ἀκάτια were small fast-sailing boats, popular with pirates (cf. Thuc. iv. 67): holding, Strabo tells us, from 25 to 30 men: large merchant vessels sometimes carried an ἀκατοι on board. They were at any rate small boats, and not particularly adapted, one would think, for the conveyance of a number of females. (They were not πελαγοδρομοῦσαι, Etym. M. s.v.)

olδμα λίμνας, 'swelling waste of waters.' The same expression occurs in a line of Sophocles (fr. 423), introduced by Aristophanes into the Aves (1337).

448. δουλόσυνος is απαξ λεγόμενον. Cf. δεσπόσυνος supr. 99.

449. κτηθείσ', cf. supr. 360: this passive agrist is rare, and does not occur elsewhere in Trag., though Thuc. (i. 123) uses it.

450. Amploos alas. Eur. no doubt refers to the Dorian settlements in the Peloponnese, and is thereby guilty of an anachronism, as Dorians are only once mentioned in the Homeric poems (Od. xix. 177) and then as a tribe in Crete. Achaeans at that early time dwelt in what was destined to become the heritage of the then obscure tribe, whose home was north of the Corinthian gulf. (Doris proper had no sea-board.)

451. Φθιάδος. Achaia Phthiotis, the home of Achilles and the original nursery of the Hellenes: by Ελλάς Homer always understands this district: cf. Il. ii. 683, 4: ix. 395.

454. 'Aπιδανόν. It is probable that Eur. means the Enipeus, which, rising in Mt Othrys, flows northward through Achaia Phthiotis and the plain of Thessaly, and falls into the Peneus shortly after receiving the waters of the Apidanus, a tributary which runs parallel with it through most of Thessaly. The two streams are frequently confused. Cf. Bacch. 572 Αυδίαν (the river Lydias) τε τὸν τᾶς εὐδαιμονίας | βροτοῖς δλβοδόταν, πατέρα τε, | τὸν ἔκλυον εθιππον χώραν ΰδασι | καλλίστοισι λιπαίνειν. The plain of Thessaly was the richest pastureland in Greece, and supported the flocks and herds, which formed the wealth of a powerful aristocracy, who, but for mutual jealousy, might have been a great influence in Greece: cf. Theocr. xvi. 36 πολλοί δὲ Σκοπάδαισιν ἐλαυνόμενοι ποτὶ σακούς | μόσχοι σὸν κεραῆσιν ἐμυκήσαντο βόεσσι. The Scopadae of Krannon, like the Aleuadae of Larissa, were a powerful family of this haughty and luxurious aristocracy.

455. νάσων... ένθα (458), 'to that one of the islands, where' etc.

456. τάλαιναν, the accusatives follow πορεύσεις, 1. 447.

The island of Delos, to which reference is made in these lines, was one of the holy places of Greece: for here Leto, pursued by the jealousy of Hera, found a resting-place, where she might give birth to Apollo and Artemis. The island, which, once floating, was fixed by Zeus for the reception of Leto, was little more than a rock, rising in Mt Cynthus to a height of 500 feet, and not more than 5 miles in circumference. It became the centre of the worship of Apollo, and there every fifth year from early times were celebrated the Delia, a festival at which the Ionians of the islands and the neighbouring coasts assembled to do honour to their θεδε πατρώσε. After falling into desuetude, the Delia were restored by the Athenians in 426 B.C., and the island purified. (Thuc. v. I tells us that the completion of the purification consisted in the deportation of the inhabitants: this took place in 422 B.C.) At the time of the production of the Hecuba (425 B.C. probably), this revival would be fresh in men's memories, and suggested to Eur. no doubt the mention of the island in this place.

458. Tradition said that Leto, when giving birth to Apollo, supported herself by grasping a palm tree, which henceforth became sacred to her offspring. Cf. Hymn. ad Ap. 118: Theogn. 929 Φοίβε ἄναξ, ὅτε μέν σε θεὰ τέκε πότνια Λητώ, | φοίνικος ῥαδινῆς χερσίν ἐφαψαμένη, κ.τ.λ. The Delians maintained in Cicero's time that the original palm tree was still to be seen. (Cic. de legg. i. 1. 2.) Cf. Homer Od. vi. 162 where Odysseus likens Nausicaa to the young palm tree growing in Apollo's shrine in Delos. The palm tree was not found in Greece.

460. Λατοῖ φίλα, probably dative after ἀνέσχε, 'for the service of dear Leto': then ἀγαλμα ἀδῶνος Δίας is in apposition to πτόρθους, 'the pride of her Zeus-torn son.' For ἀδίς (properly 'birth-pangs')=child, cf. Aesch. Ag. 1418 ἔθυσεν αὐτοῦ παῖδα, φιλτάτην ἐμοὶ | ἀδῖνα. A very parallel passage to this is I. T. 1097—1105, where Λατοῦς ἀδῦνα φίλαν occurs in connection with the palm, the olive and the bay: both reading and interpretation are doubtful, and the parallelism seems to prove little more than that mere verbal echoes from former plays often led Eur. to the repetition of a phrase in a different sense: cf. infr. 482 n.

463. The common tradition made Artemis twin-sister of Apollo. Many statues of Artemis have been discovered at Delos: nearly all are of the archaic type, completely draped, with the hair confined at the front by the $d\mu\pi\nu\xi$ (a metal headband, usually assigned to goddesses): the later type, while keeping the $d\mu\pi\nu\xi$, usually discarded the long draperies, and added the quiver and arrows, realising the conception of Artemis the Huntress.

464. τε is wrongly placed: it should follow χρυσέαν.

466. The chief ornament of the Great Panathenaic festival, which was celebrated in August, every four years, was the saffron-coloured πέπλος, newly embroidered by maidens with a representation of the battle of the giants (cf. I. T. 224), which was carried sail-wise on a ship, supported on wheels, in a magnificent procession from the outer Ceramicus to the temple of Athene Polias. (Probably the ship was not introduced prominently till the 4th century.)

467. καλλιδίφρου: on the seated type of Athene statues, cf. Miss Harrison's Mythology and Monuments of Ancient Athens, p. 495.

. 469. ζεύξομαι πώλους means of course 'I shall represent in my embroidery yoked steeds.'

473. ἀμφιπύρφ, cf. Hipp. 559 βροντῷ ἀμφιπύρφ. The thunderbolt is often represented in works of art with tongues of flame above and below; this would rightly be the meaning of ἀμφίπυρος, ἀμφι- meaning on both sides,' περι- 'on all sides."

474. κοιμίζει, 'casteth into the sleep of death': cf. Hipp. 1387 είθε με κοιμίσειε τον δυσδαίμον' | "Αιδου μέλαινα νύκτερός τ' ἀνάγκα. Soph. Aj. 832.

478. Sopletures 'Apyrtou, 'spear-won prize of the Greeks': the genit. is due to the idea of possession: still the absence of a preposition is harsh.

482. Eur. uses the word θεράπνα six times: I. A. 1499 Μυκηναΐαί

Τ' έμαὶ θεράπναι: Βαcch. 1043 θεράπνας τῆσδε Θηβαίας χθονός: Η. F. 370 Πηλιάδες θεράπναι: Ττο. 1070 τὰν καταλαμπομέναν ζαθέαν θεράπναν (of a place): Ττο. 211 μὴ γὰρ δὴ (ἔλθοιμεν) δίναν γ' Εὐρώτα, τὰν ἐχθίσταν θεράπναν Ἑλένας, ἔνθ' ἀντάσω Μενέλα δούλα. Thus in each case it is to be translated 'dwelling,' 'homestead.' Θεράπνη or Θεράπναι was also a not uncommon place-name: the best known Θεράπνη was in the valley of the Eurotas in Sparta, and is made the subject of a play on words in the passage from the Troades (211, quoted above). The ode in which it occurs is almost identical with the present chorus of the Hecuba: and that the word is purposely chosen there is certain from the fact that the Spartan Therapne stood on Mt Menelaius, which derived its name from a temple of Menelaus, where he and Helen were buried. Eur. must have had this ode from the Hecuba in his mind, when he wrote the chorus in the Troades: it is curious too that Εὐρώπας θεράπναν here is echoed by Εὐρώτα... θεράπναν there, cf. 460 n.

483. ἀλλάξασ', lit. 'having taken in exchange a dwelling in Europe.' "Αιδα θαλάμους is in apposition to θεράπναν.

484. δή ποτε, 'erstwhile': cf. Supp. 1130 σποδοῦ τε πλήθος όλίγον ἀντὶ σωμάτων | εὐδοκίμων δή ποτ' ἐν Μυκήναις.

486. Cf. 443 n. Editors are at pains to explain that Hecuba is on her back, because the attendants so placed her, that she might recover from her swoon. They might also explain why the attendants failed at the same time to loosen her clothing: it is certainly unsuitable for a fainting person to be συγκεκχημένη ('tightly muffled') πέπλοις.

488. 'What shall I say, O Zeus? Whether that thou regardest men, or that idly to no purpose hast thou (with thy fellow-gods) gotten thee this so false repute, seeming to be a race of gods indeed?' I do not see sufficient reason for expelling line 490; the poet's mind passes quickly from the mention of one god to the thought of all, so that not σε but ὑμᾶs is subject to κεκτῆσθαι. The piling up of kindred words to produce a mass-effect (ἄλλως—μάτην—ψευδῆ) is characteristically Greek. δοκοῦντας is emphatic: 'seeming and seeming only': a bitter echo of δόξαν (489), 'false reputation.'

491. ἐπισκοπεῖν, ἐπίσκοπος are used specially of tutelary gods. Solon 2. 3 (in Hiller's Anth. Lyr.) τοίη γὰρ μεγάθυμος ἐπίσκοπος δβριμοπάτρη | Παλλάς ᾿Αθηναίη χεῖρας ὅπερθεν ἔχει. Pind. Ol. xiv. 4 Χάριτες Ὁρχομενοῦ, παλαιγόνων Μινυᾶν ἐπίσκοποι. Eur. I. Τ. 1414: Aesch. Eum. 517 ἐσθ' ὅπου τὸ δεινὸν εῦ | καὶ φρενῶν ἐπίσκοπον | δεῖ μένειν καθήμενον.

493. μέγ όλβίου, cf. Aesch. Prom. 647 ώ μέγ' εδδαιμον: the adver-

bial use with adjectives is Homeric. It is however found in Herod. and Xen. also: cf. Rutherford, New Phryn. p. 28.

494. ἀνέστηκεν, passive of ἀνίστημι, 'make people remove'; e.g. Thuc. ii. 27 ἀνέστησαν δὲ καὶ Αἰγινήτας ἐξ Αἰγίνης Αθηναῖοι. So Thuc. i. 12 ἐπεὶ καὶ μετὰ τὰ Τρωϊκὰ ἡ Ἑλλὰς ἔτι μετανίστατό τε καὶ κατψκίζετο, ωστε μὴ ἡσυχάσασα αὐξηθῆναι...μόλις τε ἐν πολλῷ χρόνῳ ἡσυχάσασα ἡ Ἑλλὰς βεβαίως καὶ οὐκέτι ἀνισταμένη ἀποικίας ἐξέπεμψεν. Applied to a country it means 'depopulated.' So too ἀνάστατος, which is found in Poetry, though the verb is confined to Prose (except in this passage). ἀνάστατον δορὶ is found in Soph. Tr. 240.

498. alσχρά, 'vile.' περιπεσείν, common in all Greek='encounter' (evil).

499. μετάρσιον, proleptic, 'from the ground.'

501. τίς οδτος κ.τ.λ. 'who art thou there, who' etc. Cf. Il. x. 82 τίς δ' οδτος κατά νηας άνα στρατόν Ερχεαι οδος | νύκτα δι δρφναίην;

503. Talthybius in the II. is Agamemnon's herald, i. 320: he was worshipped in Sparta after his death, and the hereditary heralds at Sparta were called Talthybiadae: cf. Herod. vii. 134. Δαναϊδῶν is used with special reference to his connection with the Argive prince Agamemnon.

504. πέμψαντος μέτα, 'having sent me for you': cf. Soph. Phil. 343 ήλθόν με νητ ποικιλοστόλφ μέτα: cf. infr. 509 μεταστείχων σε: 512.

505. Observe Hecuba's welcome to the messenger, as she thinks, of death.

506. δοκοῦν, acc. absol., cf. supr. 118 n.: lit. 'it being a resolution of the Greeks.' δόξαν would mean 'it having been resolved by': the present calls attention to the abiding nature of the decree. Cf. Thuc. iii. 38. 2 καὶ δῆλον ὅτι ἡ τῷ λέγειν πιστεύσας τὸ πάνυ δοκοῦν ἀνταποφῆναι ὡς οὐκ ἐγνωσται ἀγωνίσαιτ' ἀν κ.τ.λ.

507. ἐγκονῶμεν. Homer uses only the partic. pres. of this verb, in an adverbial sense = 'speedily': in other writers it is only found in imperative sentences.

511. οίμοι, τί λίξεις; a Euripidean formula on the receipt of bad news: the use of the future implies that the speaker cannot at once realise what he hears: cf. infr. 712, 1124: Hipp. 353: Ion 1113: Med. 1310.

512. Kand, the sad news of her daughter's death.

514. Tount of, quod ad te attinet.

515. πῶς καί νιν ἐξεπράξατ'; 'how, tell me, did ye take her life?'

This seems to be the force of kal interrogativis postpositum: cf. infr. 1066: Alc. 834: Hipp. 92, 1171: Soph. Aj. 1290.

ἐκπράσσειν, lit. 'to finish': cf. διεργάζεσθαι, διαχρήσθαι, Lat. conficere.

' How did ye slay her?—how?—with reverence meet,

Or with brute outrage, as men slay a foe?' Way.

518. 'once more, lady, thou wouldst have me renew the sad solace of tears.' Cf. Soph. O. C. 363 δls γάρ ούχι βούλομαι | πονοῦσά τ' άλγεῦν και λέγουσ' αδθις πάλιν.

519. Liywv, 'at the recital.'

520. Supply Erey Ea.

523. xepds, for the genit. cf. Thompson Gr. Synt. § 97 B.

526. 'whose hands should curb the strugglings of thy lamb.' Way. For μόσχος=child, cf. I. A. 1623: Andr. 712.

527. πληρες, supr. 522: for similar carelessness, cf. χεροῦν 526, χεροῦν 527, χειρί 528: τίθεται 655, τιθεμένα 656: μάθη 601, μαθὼν 602, μάτην 603: πρευμενὴς 538, πρύμνας 539, πρευμενοῦς 540 (the latter may be intentional). This preliminary libation would be wine, or a mixture of meal, honey and oil (πέλανος): cf. Aesch. Cho. 92, the χοαί sent by Clytaemnestra to appease the shade of Agamemnon.

531. Cf. I. A. 1563 στας δ' έν μέσω Ταλθύβιος, ῷ τόδ' ἢν μέλον, | εὐφημίαν ἀνεῖπε καὶ σιγὴν στρατῷ. The account of the sacrifice of Iphi-

geneia should be compared with this passage.

532. σίγα, the adverb: cf. Ar. Ach. 238 σίγα πᾶς (ἔστω). Eur. Phoen. 1224 κελεύσας σίγα κηρῦξαι στρατώ.

535. κηλητηρίους, cf. Alc. 359 ώστ' ή κόρην Δήμητρος ή κείνης πόσιν | υμνοισι κηλήσαντά σ' έξ "Αιδου λαβείν.

536. νεκρών ἀγωγούς, 'that bring up the departed.' Compare the account of the sacrifice offered by Odysseus in Od. xi. 35 on his descent to the lower world, βέε δ' αξμα κελαινεφές αὶ δ' ἀγέροντο | ψυχαὶ ὑπ' ἐξ Ἐρέβευς νεκύων κατατεθνηώτων. For the genit. cf. Tro. 1130 πολλών έμοὶ δακρύων ἀγωγός.

539. πρύμνας πρευμενής: the paronomasia may be intentional: cf. supr. 443 n. Cf. too infr. 650 τον εύροον Εύρωταν.

χαλινωτήρια are the ropes that 'bridle' the ship's course.

541. δὸς ἡμῖν...τυχόντας, a common irregularity: τυχοῦσι would be expected: cf. Aesch. Cho. 140 αὐτἢ τέ μοι δὸς σωφρονεστέραν πολύ μητρὸς γενέσθαι χεῖρά τ' εὐσεβεστέραν.

νόστου, 'home-coming': one of the later Epic poems was the Νόστοι, or the narrative of the returns of the heroes from Troy.

543. ἀμφίχρυσον, 'inlaid with gold on both sides': cf. supr. 474 n.

κώπης, cf. supr. 523 n. Such swords have been found at Mycenae. 546. ἐφράσθη, 'observed.' This middle use of the pass. aorist is found in Homer (Od. xix. 485 etc.) and Herod. (i. 84 sub fin., vii. 46).

Both Soph. and Aesch. use the perf. pass. as middle. εσήμηνεν λόγον, cf. supr. 217 σημανῶν έπος.

550. cf. supr. 367.

551. 'I have a queenly pride that brooks not the name of slave among the dead.' 'She will hold in Hades the same position, servile or free, that she held at the moment of her death.' Paley.

552. δούλη κεκλήσθαι, cf. supr. 480 κέκλημαι δούλα.

553. ἐπερρόθησαν, 'shouted approval': cf. Phoen. 1238 πάντες δ' ἐπερρόθησαν 'Αργείοι τάδε | Κάδμου τε λαός, ως δίκαι' ἡγούμενοι. Or. 901.

558. It is simpler to take εξ άκρας επωμίδος as referring to the top of the shoulder, than to one of the many fashions of wearing the chiton, which prevailed among Greek women: cf. Becker's Charicles, p. 425 (Eng. tr.).

560. ώς ἀγάλματος κάλλιστα. It is significant as showing the perfection reached in the plastic arts, that ἀγαλμα is frequently used to denote extraordinary or divine beauty: cf. Hipp. 631 γέγηθε κόσμον προστιθείς ἀγάλματι | καλὸν κακίστω. Plat. Charm. 154 C πάντες ὥσπερ ἄγαλμα ἐθεῶντο αὐτόν. Phaedr. 251 Λ θύοι ἀν ώς ἀγάλματι καὶ θεῷ τοῖς παιδικοῖς. Eur. fr. 284. 10 λαμπροὶ δ' ἐν ἤβη καὶ πόλεως ἀγάλματα | φοιτῶσ'.

ίδειξε, 'displayed': the first meaning of δείκνυμι; cf. Tro. 801 δχθοις ίεροις, ζν' ελαίας | πρώτον έδειξε κλάδον γλαυκας 'Αθάνα.

562. τλημονίστατον, 'heroic.'

566. οἴκτφ κόρης, 'in pity for the maiden': cf. 519 σης παιδὸς οἴκτφ: the genitive is objective, cf. Thompson Gr. Synt. § 98.

οὐ θέλων τε καὶ θέλων: cf. El. 1230 (Electra addressing the corpse of Clytaemnestra) ίδού, φίλαν τε κού φίλαν φάρεά σε γ' ἀμφιβάλλομεν: Phoen. 357 μῆτερ, φρονῶν εὖ κού φρονῶν ἀφικόμην | ἐχθρούς ἐς ἄνδρας.

568. κρουνός is a 'well-head': 'and the welling blood leapt forth': cf. Rhesus 790 θερμός δὲ κρουνός δεσπότου παρὰ σφαγαῖς | βάλλει με δυσθνητοῦντος αΐματος νέου, where the force of κρουνός, the strong gush of blood, is heightened by the use of βάλλει and νέου: for ἐχώρουν, cf. Med. 1174 ἀνωλόλυξε, πρίν γ' ὁρᾶ διὰ στόμα | χωροῦντα λευκόν ἀφρόν.

569. This verse is quoted by Pliny Ep. iv. 11. 9, in his account of the judicial murder by Domitian of the Vestal, Cornelia. Paley quotes an imitation from Ovid Fasti ii. 833 tum quoque iam moriens ne non

procumbat honeste | respicit: haec etiam cura cadentis erat. With this passage should certainly be compared Ovid's version of it, Met. xiii. 449-480.

570. For the double accus. after κρύπτεω, cf. Thompson Gr. Synt.

§ 88.

572. 'Each Argive 'gan his task-no man the same.' Way.

573. ik xepûv, supply lévres.

574. φύλλοις ἔβαλλον: her courage was rewarded with the same honours as were bestowed on victors in the games: cf. Pind. Pyth. ix. 131 ἔνθ' ᾿Λλεξίδαμος, ἐπεὶ φύγε λαιψηρὸν δρόμον, | παρθένον κεδνὰν χερὶ χειρὸς ἐλῶν | ἄγεν ἰππευτᾶν Νομάδων δι' ὅμιλον. πολλὰ μὲν κεῖνοι δίκον (cast) | φύλλ' ἔπι καὶ στεφάνους.

576. Cf. Alc. 704 el δ' ήμας κακώς | έρεις, ακούσει πολλά κου ψευδή κακά. Ar. Thesm. 385 βαρέως φέρω... ὁρῶσ' ἡμᾶς ὑπὸ | Εὐριπίδου τοῦ τῆς λαχανοπωλητρίας | και πολλά και παντοῦ' ἀκουούσας κακά. Soph. Phil. 608 δ πάντ' ἀκούων αίσχρὰ καὶ λωβήτ' ἔπη | δόλιος 'Οδυσσεύς. More frequently ἀκούω and κλύω are used either with adverbs (κακῶς ἀκ. 'to have an ill repute') or the nomin. of adjectives: they serve as the passive of Néveuv = to call a person such and such a thing: so audire, e.g. Hor. Ep. i. 16. 17 tu recte vivis, si curas esse quod audis. (Cf. Milton Areop. p. 24 (ed. Hales) 21 'Next what more nationall corruption, for which England hears ill abroad, than houshold gluttony?' Ben Jonson in his dedication of the Fox to those 'most equal sisters, the two famous universities' says 'hence is it, that I now render myself grateful, and am studious to justify the bounty of your act: to which, though your mere authority were satisfying, yet it being an age wherein poetry and the professors of it hear so ill on all sides, there will be a reason be looked for in the subject.')

578. For the custom of casting garments and offerings of all kinds on funeral pyres, cf. Lucian de Luctu 14 πόσοι γὰρ καὶ ἴππους καὶ παλλακίδας, οἱ δὲ καὶ οἰνοχόους ἐπικατέσφαξαν καὶ ἐσθῆτα καὶ τὸν ἄλλον κόσμον συγκατέφλεξαν ἢ συγκατώρυξαν;

579. τη περίσσ' εὐκαρδίφ, cf. supr. 493 n.

583. ἐπέζεσε, cf. I. T. 987 δεινή τις δργή δαιμόνων ἐπέζεσε. 'Herein (τόδε) by fate some heaven-sent bane hath burst seething upon the children of Priam and my country.'

585. Hecuba half-personifies her various troubles: they all crowd round her, claiming her attention and aid, nor does she know to which she should turn first: if she embrace the cause of one, another $(\tau \delta \delta \epsilon)$ straightway will not suffer his claims to be postponed, while if she listen

to the second, there is always a third, inheritor of woe from woe, to summon her away in turn by his cries for help (παρακαλεί).

588. διάδοχος κακών κακοίς. The poet is not strictly logical: first he regards the different Woes as urging their separate claims, to the exclusion of others, on Hecuba; then he proceeds to speak of one of them as receiving in his turn a burden of misery from another. Hecuba would herself more properly be styled διάδοχος κακών κακοῖς: we should then read διάδοχον: for the phrase, cf. Supp. 71 ἀγών δδ' άλλος έρχεται γόων γόοις διάδοχος. The usual construction of διάδοχος is genit. of thing received and dat. of the person received from: cf. the dat. after δέχομαι, e.g. Il. ii. 186 δέξατό οἱ ('from him') σκήπτρον, and many instances quoted by Porson on supr. 535 (where he reads δέξαι χοάς μοι).

591. 'excess of grieving the tidings of thy noble bearing hath taken from me.' This line serves as an apology for the following philosophical reflections, which might seem out of place at a time of such distress.

Similar apologies are found in Hipp. 252: Med. 119.

592. Savóv, cf. supr. 379 n.: the context there is very similar to this. $\gamma \hat{\eta}$, 'soil.' 'Strange,' says Hecuba, 'that poor land may under some conditions bring forth good fruit, and good land evil fruit: but a good man's works are always good, and an evil man's evil. What is the reason? Is it heredity, or early nurture?' Euripides' answer to the claims of the former is negative: El. 369 ήδη γάρ είδον παΐδα γενναίου πατρός | τὸ μηδέν (worthless) δυτα, χρηστὰ δ' έκ κακῶν τέκνα. In Supp. 911 he inclines to give the credit to early education; τὸ γὰρ τραφῆναι μή κακώς αίδω φέρει | αίσχύνεται δὲ τάγάθ' ἀσκήσας ἀνήρ | κακός γενέσθαι παι τις· ή δ' εὐανδρία | διδακτός, είπερ και βρέφος διδάσκεται | λέγειν ἀκούεων θ' ων μάθησων ούκ έχει. Eur. does not go as far as his contemporary Socrates, and assert that no one is vicious, except through ignorance, and that any one knowing good will ensue it (cf. Hipp. 380 τὰ χρήστ' ἐπιστάμεσθα καὶ γιγνώσκομεν, | οὐκ ἐκπονοῦμεν δέ), but still attaches great weight to the knowledge of good as a means to the identification of evil, infr. δοι τοῦτο (ἐσθλὸν) δ' ήν τις εδ μάθη | οίδεν τό γ' αlσχρόν, κανόνι τοῦ καλοῦ μαθών. It is true that Euripides' expressions are not always quite consistent, but we must remember that to dogmatize was not his failing, and, like Socrates, he propounds many a question, and argues on many a theme, yet leaves the question unanswered and the theme a sketch.

597. où ô. For this use of où after el (592) consult Shilleto's note on Thuc. i. 121. 7. His rule is, that in a bi-membered sentence, like the present, when in the second clause the indicative is used, the

negative is oo: from this rule however there are many exceptions.

599. Troopal, for the plural cf. supr. 82 n.

' 600. ξχα, cf. supr. 353 n. Lit. 'involves a teaching of virtue.' δίδαξιε seems ἀπ. λεγ.

603. ἐτόξευσεν, cf. Aesch. Supp. 446 καὶ γλῶσσα τοξεύσασα μὴ τὰ καίρια. Eur. Supp. 456 καὶ ταῦτα μὲν δὴ πρὸς τάδ' ἐξηκόντισα. μὲν δὴ dismisses the philosophical reflections.

605. θιγγάνειν, sc. τής παιδός: μοι, ethic dative: cf. infr. 728.

606. 701, 'thou knowest': cf. supr. 228 n.

607. ναυτική τ' ἀναρχία, cf. I. A. 913 ἀφίγμαι δ', ὥσπερ εἰσορᾶς, γυνή | ναυτικόν στράτευμ' ἄναρχον κάπὶ τοῖς κακοῖς θρασύ, | χρήσιμον δ' ὅταν θέλωσιν. Eur. probably had in view the frequent disorders of Piraeus. It was and remains a commonplace that water-side population is hard to manage.

608. κρείσσων πυρός, cf. Andr. 271 å δ' έστ' έχίδνης και πυρός περαιτέρω, | οὐδείς γυναικός φάρμακ' εξεύρηκε πω | κακής. κακός, 'poor creature.'

610. ποντίας άλός, partitive genitive after βάψασ' ένεγκε, which = 'draw and bring.'

612. It may well be that Hecuba refers here to the union in death of Achilles and Polyxena: in this shadowy wedlock she could not be regarded as strictly wife or strictly maid: and the ceremonial bath, which took place before marriage (at Athens the water for the bath was fetched from Callirrhoe, Thuc. ii. 15), assumes the form of the last washing of the corpse before burial.

613. προθώμαι, 'lay out': cf. Alc. 664 (παίδας, ot) περιστελούσι και προθήσονται νεκρόν. Ph. 1319.

614. ὡς δ' ἐχω...κόσμον τ' ἀγείρασ', i.e. with my own resources, so far as they go, and with whatever contributions my fellow-captives may be able to make. τί γὰρ πάθω; the exact meaning in this passage is somewhat difficult to determine: 'what else can I do?' i.e. except ὡς ἔχω, seems to me to represent the sense. The strict meaning of the phrase is 'what is to happen to me?' 'What is to happen to me, if I do not do so?' Valckenaer says the formula is eorum, quos invitos natura vel fatum vel quaecunque tandem cogit vix superanda necessitas (ad Phoen. 902). It is found in Homer II. xi. 404 where Odysseus in a dilemma says τ μοι ἐγώ, τί πάθω; Paley remarks that the subj. is not deliberative, but has the future sense common in epic usage: cf. Monro Hom. Gr. § 274: Tro. 792: Supp. 257.

616. τωνδε, deictic: cf. supr. 59 n.

618. κλέμμα τῶν αὐτῆς δόμων. Notice the bitter irony of this phrase: 'aught she hath pilfered from her home.'

619.
σχήματ' οἴκων, 'O vision of home, once happy home.' Or it may be that σχήμα implies something striking and impressive to the eye.

620. ἐπλεῖστ' ἔχων κ.τ.λ. Το take ἐ πλ. ἔχων κάλλιστά τε together, punctuating at τε, and translating 'thou who hadst very many and very beautiful things,' seems unsatisfactory: Porson's κάλλιστά τ' εὐτεκνώτατε, where κάλλιστα is adverbial (cf. supr. 579 n.), leaves ὁ πλεῖστ' ἔχων particularly bare and feeble: I see no difficulty in understanding from εὐτεκνώτατε in this line and τέκνων in the next τέκνα as object of ἔχων: reference to the number and beauty of Priam's children is frequent and here apposite: cf. supr. 280, 421 n. Further the pathos of the reference to herself in the next line is heightened if we supply πλείστων καλλίστων τε with τέκνων.

622. εἰς τὸ μηδὲν ῆκομεν, 'have come to nought': cf. Herod. i. 32. 1 ἡ ἡμετέρη εὐδαιμονίη ἀπέρριπται ἐς τὸ μηδέν. Soph. El. 1000 δαίμων δὲ τοῖς μὲν εὐτυχὴς καθ' ἡμέραν, | ἡμῶν δ' ἀπορρεῖ κὰπὶ μηδὲν ἔρχεται.

φρονήματος του πρίν στ., 'shorn of our former pride.'

623. Greplyres: this agrist is found only in Poetry.

δητα, used in a scornful sense: it is more frequently found in interrogative sentences. είτα also is indignantis.

626. τd, on the article used as a demonstrative, cf. Thompson Gr. Synt. § 36: Soph. O. C. 742 πα̂s σε Καδμείων λεως | καλει δικαίως, ἐκ δὲ τῶν μάλιστ' ἐγώ, where Jebb points out that usually, when the article is used in this way, it stands first in the sentence.

άλλως, 'mere,' cf. supr. 489: Ττο. 476 οὐκ ἀριθμὸν ἄλλως ἀλλ' ὑπερτάτους Φρυγῶν. Fr. 362 (Erechtheus). 27 ἀλλ' ἐμοίγ' ἔστω τέκνα | ἄ καὶ μάχοιτο καὶ μετ' ἀνδράσιν πρέποι, | μὴ σχήματ' ἄλλως ἐν πόλει πεφυκότα.

628. Cf. Ennius in Cic. de fin. ii. 13 nimium boni est, cui nil mali est.

629. This short choral interlude, performed while Hecuba is absent, collecting the ornaments mentioned in 615, is mainly glyconic (cf. supr. 444 n.): it marks a break in the action, as the news of Polydorus' death, which arrives at its conclusion, supplies a fresh theme for the remainder of the play. The chorus trace the origin of their calamities in the fatal judgment of Paris. The ode in Androm. 274—308 on the same subject should be compared.

χρην, imperfect: cf. supr. 260 n. The force of the tense is, 'that was the moment when my present misfortunes became inevitable.'

631. Cf. Med. 3 (είθ' ὤφελε) μηδ' ἐν νάπαισι Πηλίου πεσεῖν ποτε | τμηθεῖσα πεύκη, μηδ' ἐρετμῶσαι χέρας | ἀνδρῶν ἀριστέων κ.τ.λ. Hel. 229 φεῦ φεῦ, τίς ἢ Φρυγῶν | ἢ τίς Ἑλλανίας ἀπὸ χθονὸς | ἔτεμε τὰν δακρυδεσσαν Ἰλίφ | πεύκαν; ἔνθεν δλόμενον | σκάφος συναρμόσας | ὁ Πριαμίδης ἔπλευσε βαρβάρφ πλάτα | τὰν ἐμὰν ἐφ' ἐστίαν.

634. Tdv= av.

638. πόνων ἀνάγκαι κρείσσονες, 'constraint of slavery more torturing than mere suffering.' ἀνάγκαι, cf. supr. 82 n.

640. 'On all from the folly of one (Paris) hath come a curse, a curse of destruction on the land of Simoïs, and ruin from stranger-hands.'

644. Lit. 'the strife, which a herdsman on Ida set himself to determine $(\kappa\rho\ell\nu\epsilon\iota)$ between the three goddesses, hath been determined finally (aorist, $\ell\kappa\rho\ell\theta\eta$), hath resulted, in ruin and bloodshed.' In $\ell\kappa\rho\ell\theta\eta$ we see the sense of the word as used by Hippocrates to denote the 'crisis' of a disease.

645. αν παίδας κρίνει, for the double accus., one accus. being cognate, cf. Plat. Apol. 19 Β Μέλητός με έγράψατο την γραφην ταύτην. Hadley Gr. Gr. § 725.

646. dvηρ βούτας, cf. Andr. 280 σταθμούς έπι βούτα: for βούτης as adj., cf. Hipp. 537 βούταν φόνον: Tro. 490 γραῦς γυνή: Aesch. Cho. 805 γέρων φόνος: Lat. anus charta. See 406 n. The βούτης was of course Paris, ὁ τὰς θεὰς κρίνας (I. A. 71). There seems to be a tinge of contempt in the use of the word ἀνηρ here and infr. 682.

650. Tis, 'many a one': cf. supr. 270 n.

άμφι, 'by the banks of.' εθροον Εθρώταν, cf. supr. 539 n.

655. Therai xépa, meiosis: cf. supr. 270 n. Mr Way translates, 'and her cheeks with woe-furrows are gory | and her fingers are red.'

656. τιθεμένα. This use of τιθέναι = ποιείν is Ionic, but found sometimes in Attic poets: cf. Cobet V. L. p. 302. δίαιμον, 'bloody': only here and in Hippocrates.

658. The ἀρχαία λάτρις, despatched by Hecuba (l. 609) for water, returns bringing with her the corpse of Polydorus, which she has discovered as foretold, supr. 47 sq. It is covered with a cloth, which is thrown back at l. 679. παναθλία. Το an ear so sensitive to suggestions of sound as Euripides', there would be a sad play on the word παναθλία (connected of course with ἀθλος, 'contest') and νικῶσα 659, στέφανον 660, κηρύγματα ('proclamation of victor') 662.

659. βηλυν, this form of the feminine is found frequently in Poetry from Homer onwards.

661. τάλαινα σῆς κ. β., lit. 'wretched by reason of thy ill-omened cry': cf. for the genit. Thompson Gr. Synt. § 101, n. 1.

662. εὕδει, 'is still': cf. Il. v. 524 ὄφρ' εὐδησι μένος Βορέαο. Solon 2. 19 (Hiller) πόλεμον εὐδοντ' ἐπεγείρει. So σιγᾶν, Theocr. ii. 38 (of the jealous Simaetha) ἡνίδε σιγᾶ μὲν πόντος, σιγῶντι δ' ἀῆται' | ἀ δ' ἐμὰ οὐ σιγᾶ στέρνων ἔντοσθεν ἀνία.

663. τόδ' ἄλγος, 'this weight of woe,' pointing to Polydorus' body.

665. και μήν introduces the fresh arrival, supr. 216 n. περώσα ὑπὲρ δόμων, 'passing out of the house': 'through and beyond,' i.e. 'out of,' seems the sense of ὑπέρ here.

668. οὐκέτ' εἰ βλέπουσα φῶς, 'though alive, art dead': i.e. dead in the sense of having lost all which gives life a value.

670. Hecuba imagines that she refers to the death of Polyxena. The repetition of similar sounds in εἶπας εἰδόσιν δ' ἀνείδισας is characteristic of Euripides, cf. supr. 527 n.

elδόσιν, cf. supr. 237 n. 'No news this: 'tis but taunting me who knew.' Way.

673. σπουδήν έχειν generally = σπουδάζειν, 'to be in earnest': here it must either='receive attention,' or (cf. supr. 353 n.) 'involve, cause exertion.'

674. This couplet is spoken half-aside, but Hecuba hears enough to learn that the body is that of some fresh victim.

675. аптета, 'grasps.'

676. βακχείον, 'inspired': for Cassandra, cf. supr. 87 n.

678. 'She liveth whose name thou shriekest aloud, but the dead man at thy feet thou mournest not.' λάσκεω of agitated or rapid speech: an entirely poet. word, used chiefly of animals or things by Homer.

679. γυμνωθέν, at this word the attendant draws aside the covering and displays to the horror-stricken mother the features of her son.

682. Θρήξ ἀνήρ, so supr. 646 ἀνήρ βούτας.

684. & τίκνον τίκνον κ.τ.λ. This κόμμος or lament, sung by one of the characters of the play and the chorus alternately (θρῆνος κοινός χοροῦ καὶ ἀπὸ σκηνῆς, Arist. Poet. 12. 3), is partly iambic and partly dochmiac. The dochmiac rhythm is used by the Tragedians to express wild excitement; strictly its construction is a bacchius (~--) followed by an iambus (~--), but very great license is permitted: it seems probable that the nature of the metre suggested to the poet the use of the word βακχεῖον, 1. 686; νόμος βακχεῖος would then mean a wild strain in the frenzied manner of the votaries of Bacchus: it is observable

also that the vintage songs frequently were dirges, having for their subject the premature death of a youth (e.g. alλινοs, sung by a boy to the vintagers, Il. xviii. 570 τοῦσιν δ' ἐν μέσσοισι πάις φόρμιγγι λιγείη | lμερδεν κιθάριζε, λίνον δ' ὑπὸ καλὸν ἄειδεν | λεπταλέη φωνῆ), thus typifying the departing summer: Hecuba's lament over her dead son, cut off before manhood, might appropriately be compared to one of these ancient and well-known dirges, nor is it inconceivable that τέκνον τέκνον may actually have been the opening of some such funeralsong.

685. κατάρχομαι, 'I begin': usually of making a due commencement of a sacrifice: cf. Od. iii. 444 γέρων δ' ἐππηλάτα Νέστωρ | χέρνιβάτ' οὐλοχύτας (meal) τε κατήρχετο, πολλὰ δ' 'Αθήνη | εὅχετ': Eur. I. Τ. 40 κατάρχομαι μὲν (perform preliminary rites), σφάγια δ' (actual sacrifice) ἄλλοισιν μέλει. The genit. is regularly found with it, but cf. Or. 960 κατάρχομαι στεναγμόν, and Homer quoted above.

686. if άλάστορος should be connected with κακῶν, 'ills sent by some avenging power': cf. Soph. Tr. 1235 τls ταῦτ' ἄν, ὅστις μὴ 'ξ ἀλαστόρων νοσοῖ, | έλοιτο; Eurip. very frequently uses the word ἀλάστωρ, and always in the sense of a malignant power, exacting vengeance to the uttermost for a man's trespasses either on himself or his family: cf. infr. 949.

687. ἀρτιμαθής (ἀπ. λεγ.), 'grasping but now my woes,' cf. Alc. 940 λυπρου διάξω βίστον άρτι μαυθάνω: for the genit. κακῶν cf. Thompson Gr. Synt. § 112. She had had forebodings of ill for Polydorus, supr. 73 sq.

688. 'Ah then, thou dost recognize the working of thy son's curse?' typus is aor. of instantaneous action. I am inclined to think that this is the better rendering: the son is of course Paris, with whose original transgression, as the source of all subsequent calamity, the chorus have just dealt, supr. 629 sq., and the mention of $\kappa \alpha \kappa \dot{\alpha} \dot{\epsilon} \xi \dot{\alpha} \lambda \dot{\alpha}$ - $\sigma \tau o \rho o s$, supr. 686, seems also to favour this version: further, the meaning of $\Delta \tau \eta$ as an active working curse is, by this rendering, preserved. It may be of course that the question is prompted by Hecuba's use of the word $\dot{\alpha} \rho \tau \iota \mu \alpha \theta \dot{\eta} s$. 'Didst thou then know of thy son's (Polydorus') death?' $\gamma \dot{\alpha} \rho = \gamma' \dot{\alpha} \rho'$, 'ah then.'

692. ἐπισχήσα probably means 'prevent me' from grieving. 'No tearless day, no day without a sigh, shall ever come to rid me of my grieving.'

696. Kelous, 'art thou lying dead?'

698. viv, for the accus. with kupeîv, cf. Aesch. Theb. 699 Blov ed

κυρήσας. πέσημα, 'a fallen victim': cf. Andr. 652 οὖ πεσήματα | πλεῖσθ' Ελλάδος πέπτωκε δοριπετή νεκρών. πτώμα is usual in this sense.

700. ἐν ψαμάθφ λευρᾳ should be taken with ἔκβλητον (ἡ πέσημα φ. δ. is parenthetic); a body cast up by the sea would be found on the smooth sand, the part of the shore covered at high water.

701. πελάγιος is used of the open sea: hence πελ. κλόδων εξήνεγκε implies that the body has drifted in from some distance.

702. εμαθον, 'I interpreted aright': for the dream cf. supr. 70 sq.

704. οῦ με παρέβα φ. μελ., these words are parenthetical, as åν in the next line refers back to ὅψιν. παρέβα, 'did not escape me': Hecuba is thinking of the gloomy interpretation she gave of the dream, supr. 79 sq. μελανόπτερον is an echo of the μελανοπτερύγων of that passage (l. 71).

706. ἀμφί σ' οὐκέτ' ὄντα, 'concerning thee, who even then wast dead.'

709. γάρ (as above 688) in interrogative sentences often expresses surprise. Hadley Gr. Gr. § 1050, 4 b. 'Does thy knowledge of dreamlore enable thee to tell?'

710. $l\pi\pi \acute{o}$ ras, cf. supr. 9 n. A poet. word, for which $l\pi\pi \acute{e}\acute{o}s$ is found in Prose.

711. "va, 'with whom,' lit. 'where.'

712. Ti Aifeis; cf. supr. 511 n.

714. The sanctity of the ties of hospitality, one of the most pleasing traits of the heroic age, continued to be regarded in Greece long after the dangers of travel and absence of public accommodation, which in early civilizations led to the extraordinary value attached to the institution of hospitality, had been remedied to a large extent by the construction of good roads and the establishment of inns: compare the conduct of Miltiades (Herod. vi. 35) towards the Dolonchian envoys, whom once when sitting at his front door, he saw ἐσθῆτα ἔχοντας οὐκ έγχωρίην in the streets of Athens: προσεβώσατο, και σφι προσελθοῦσι έπηγγείλατο καταγωγή» και ξείνια. Το this behaviour he owed his kingdom in the Chersonese. Thucydides too (ii. 13) tells us of the Eerla existing between Pericles and Archidamos the Spartan, which led Pericles to fear that Archidamos would, while ravaging the property of other Athenians, spare that of his friend, and to his public declaration δτι 'Αρχίδαμος μέν οι ξένος είη, ου μέντοι έπι κακώ γε της πόλεως γένωτο, and that if his property should be excepted from the general devastation, αφίησιν αὐτά δημόσια είναι. Crito too offered Socrates a safe retreat in Thessaly, elσίν έμοι έκει ξένοι, οί σε περί πολλοῦ ποιήσονται καί

ασφάλειαν σοι παρέξονται. To violate hospitality was regarded as a heinous offence against both gods and men (οὐχ ὅσια οὐδ' ἀνεκτά, 715), and was visited by the wrath of Zeus the protector of strangers and suppliants: cf. supr. 345 n.

715. Too blea flow; 'where is the retributive justice, which an injured guest may invoke?' flowing out is possessive genitive: the position of the words immediately following out dreat makes this the more probable sense. It would be possible to translate 'where (i.e. in the doings of Polymestor) do we find the rightful custom of hosts?' (It should be remembered that blen is right as based upon custom.)

716. κατάρατ' ἀνδρῶν, cf. supr. 192 n. The sight of wounds on the body of her son rouses a fresh paroxysm of wrath and grief. To the Greeks, who reverenced above other races the beauty of the human form, the infliction of disfiguring wounds was especially painful. Cf. Hipp. 1376 for διεμοιράσω, 'didst rend.'

722. **ξθηκεν**, cf. supr. 656 n.; 'whoever among deities it be, that presseth so grievously upon thee.' The indef. relat. (δστις) is not used when the antecedent is definite: when the antecedent seems to be of this nature, an indefinite idea is really connected with it. Hadley Gr. Gr. § 690 a.

724. ἀλλ'...γαρ, 'with γάρ a remark is sometimes inserted parenthetically, which introduces the principal sentence following, and serves to explain what is said in it.' Madv. Gr. Synt. § 196 b. Frequently however it is best to explain ἀλλὰ γάρ as=ἀλλά γ΄ ἄρα, 'but then': cf. Plat. Apol. 20 C ἐγὰ γοῦν καὶ αὐτὸς ἐκαλλυνόμην τε καὶ ἡβρυνόμην ἄν εἰ ἡπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι, 'but then I don't know.' Prot. 336 A.

δέμας 'Αγαμέμνονος, cf. I. Α. 417 μήτηρ δ' δμαρτεῖ, σῆς Κλυταιμνήστρας δέμας: Οτ. 107 τί δ' οὐχὶ θυγατρὸς Ερμιόνης πέμπεις δέμας;
I. Τ. 1439 δεῦρ' ἤλθ' 'Ορέστης...ἀδελφῆς 'Αργος εἰσπέμψων δέμας. The Homeric distinction, δέμας of the living, σῶμα of the dead body, does not hold in Attic Greek: cf. infr. 735.

727. if olomeρ κ.τ.λ.=iml τούτοις, α κ.τ.λ. 'under those conditions, which Talthybius reported to me, namely that no one of the Greeks' etc.: cf. supr. 605 sq.

731. τάκει θεν=τά έκει: cf. Soph. O. C. 505 τοὐκειθεν άλσους, 'the farther side of the grove.' Aesch. Theb. 40 σαφη τάκειθεν φέρω: the idea of the facts, or rather the account of them, being brought from the place of occurrence to the place of recital, probably accounts for this use.

732. 'If to aught of this we may apply the word well done.'

734. οὐ—'Αργεῖον go closely together: 'his garb tells me he is no Greek.'

736. Hecuba does not address Agamemnon directly till 1. 752: meanwhile, her back turned to the king, she debates with herself, whether she shall appeal to Agamemnon for assistance in her scheme of vengeance, finally deciding to throw herself on his clemency. δύστηνε, she addresses herself: then as though she had said δύστηνε σύ, she continues έμαυτην λέγω λέγουσα σέ (where in English we should say, 'by the word 'thou' I mean myself').

737. προσπέσω, delib. subj.; Hadley Gr. Gr. § 866. 3: for the accusafter προσπέσω, cf. Aesch. Theb. 95 πότερα δητ' έγω προσπέσω βρέτη τίμια δαιμόνων; Many verbs, which in a simple form are intrans., when compounded acquire a transitive meaning, and therewith a transitive construction: cf. Soph. Aj. 82 φρονοῦντα γάρ νιν οὐκ ἀν ἐξέστην ὅκνω, where ἐκστῆναι has acquired the transit. force of 'shun.' Herod. v. 103 ἐπεὶ ἐξῆλθον τὴν Περσίδα χώρην: cf. Thompson Gr. Synt. § 90. 2.

739. προσώπω νώτον έγκ. σον, 'turning thy back upon my face.'

742. ἄλγος αν προσθείμεθ' αν, αν is frequently repeated twice or even three times with the same verb either to make the conditional force felt throughout a long sentence, or to emphasize particular words affected by the contingency: cf. Goodwin, Syntax of Greek Moods and Tenses § 223.

744. 'to search out the path of thy designs': for δδόν in a metaphorical sense, cf. Hipp. 290 γνώμης δδόν: Aesch. Eum. 989 γλώσσης δδόν.

745. ἀρ' ἐκλογίζομαι κ.τ.λ. lit. 'am I, I wonder, reckoning up this man's state of mind too much on the side of hostility?' i.e. 'am I crediting Agamemnon with greater hostility towards me than he really feels?' μᾶλλον, 'over-much.'

748. ἐς ταὐτὸν ἥκεις, sc. ἐμοί: i.e. you and I agree entirely: cf. Οτ. 1278 Λ. καλῶς τὰ γ' ἐνθένδ'. ἀλλὰ τάπὶ σοῦ σκόπει. Β. εἰς ταὐτὸν ἦκεις καὶ γὰρ οὐδὲ τῆδ' ὅχλος.

749. THEOPER is to help those to right who suffer wrong, or from another point of view, to punish the guilty in the interests of the injured: hence the dative is used of the person whose wrong is redressed (dativus commodi): the accusative of the person punished (direct accus., sometimes the crime committed is regarded as the offender and is in the accus.): the genitive of the wrong done (genit. of cause). The middle means 'to avenge oneself upon,' and so to 'punish' generally.

752. Hecuba suddenly turns round and before Agamemnon can prevent her (as Odysseus, supr. 342, proposed to prevent Polyxena), becomes his suppliant by touching his knees, his chin, and his right hand.

753. δεξιάς τ' εὐδαίμονος, 'that right hand of thine, that ever prospers.' Hecuba contrasts his position with her own.

754. μαστεύουσα. Both μαστεύω and ματεύω are found in Attic poets: Homer uses ματεύω only: cf. infr. 779, 815, and supr. 98 n.

755. Notice the force of the middle, 'to get thy days set free.'

ράδιον γάρ ἐστί σοι, i.e. 'it is an easy boon from me to thee': this is preferable to regarding μων ἐλ. αίωνα θ. as equivalent to 'to put an end to thy life, and so free thyself,' in which case these words would = 'it is open to thee so to do.'

757 corresponds closely to 755. The emphasis lies on τιμωρουμένη, 'if only I may punish those who have worked me ill, right gladly will I be a slave for all my days.'

760. οὐ, 'on which': cf. H. F. 934 ἀφρὸν κατέσταζ' εὐτρίχου γενειάδος: the genit. is used with κατά in the sense of 'down upon.'

762. ζώνης ύπο, cf. Aesch. Cho. 992 τέκνων ήνεγχ' ύπο ζώνης βάρος. Eum. 608.

765. ἢ γάρ in surprised or eager questions: cf. Soph. Phil. 248 ἢ γὰρ μετέσχες καὶ σὺ τοῦδε τοῦ πόνου; is Neoptolemus' rejoinder to Philoctetes' mention of the expedition against Troy: cf. infr. 1047, 1124.

766. ανόνητα, cf. Hipp. 1144 ω τάλαινα ματερ, έτεκες ανόνατα.

768. ὀρρωδω is a favourite word with Herodotus (in its Ionic form ἀρρωδω) and is frequent in Attic prose: Eurip. uses it three times (ὀρρωδία also several times), but it does not occur in Soph. or Aesch. In two out of the three passages, Eur. constructs it (most unusually) with the infin., here and fr. 128: Ammonius the Alexandrine grammarian says, quoting Euripides, ὀρρωδεῶν εἴρηται ἐπὶ τοῦ εὐλαβεῶσθαι: so here we may translate, 'taking precautions that he should not die': εὐλαβεῶσθαι is similarly used with the infin.: cf. Soph. O. T. 616 εὐλαβουμένω πεσεῶν.

771. For the inclusion of Πολυμήστωρ in the relative clause, cf. Hipp. 101 τήνδ' ή πύλαισι σαῖς ἐφέστηκεν Κύπρις.

772. πικροτάτου is proleptic, 'the cause of his undoing.' Cf. supr. 12.

774. Θρήξ νιν ώλεσε ξένος. Notice the emphatic position of ξένος.

The reputation enjoyed in Greece by the Thracians was not good. They were proverbial for their cruelty, in proof of which may be adduced the slaughter of the Mycalessians, described by Thucydides (vii. 29), who adds that, when successful, τὸ γένος τὸ τῶν Θρακῶν φονικώτατον έστιν, and the murder of prisoners by Seuthes, narrated in the Anabasis (vii. 4). Their cruelty was accentuated by their faithlessness, as in the latter case, while some of the maritime tribes, notably in Salmydessus (έχθρόξενος ναύταισι, μητρυιά νεών, Aesch. Prom. 727), were professional wreckers. Horace is witness to their quarrelsome and intemperate habits in his day-natis in usum lactitiae scyphis pugnare Thracum est-and human sacrifices are stated by Herod. (ix. 119) to have been not unheard of. They were the Switzers of their time, ready to sell their swords to any hirer and in any cause: ready too to betray a falling master: a natural recruiting ground for Athenian policemen (τοξόται) and Roman gladiators, for bravos and assassins; like the Highland clansmen, terrible in their onset, but, like them too, soon discouraged; most terrible, when victory placed plunder before their eyes. We cannot feel surprise, that members of the peace party at Athens had little affection for allies such as these, and that the herald of the great Sitalces meets with scant courtesy at the hands of Dicaeopolis (Ar. Ach. 134). Thracian Eévos and their doings had probably been often on men's lips in Athens, since the time of Sitalces' alliance in 431: and no doubt the allusions in this play to the faithlessness, cruelty and avarice of the barbarian despot of an earlier age did not fall on unheeding ears.

775. \$\frac{\eta}{\pi}\$ nov asks a hesitating question, or rather perhaps puts a statement in a hesitating, enquiring form. Elmsley (Med. 1275) denies the directly interrogative force of this collocation of particles, which, though common in Eurip., occurs perhaps only once in Soph., and rarely in Aesch.

χρυσόν. On the greed of the Thracians, especially their kings, cf. Thuc. ii. 97. 4 οὐ γὰρ ἢν πρᾶξαι οὐδὲν μὴ διδόντα δῶρα.

776. τοιαῦτα, 'even so': cf. El. 645 Δ. ξυνήχ' υποπτοι οῦσα γιγνώσκει πόλει | Β. τοιαῦτα μισεῖται γὰρ ἀνόσιοι γυνή. So ταῦτα, Ar. Pax 275.

782. ώδε διατεμών χρόα, cf. supr. 716 n.

783. σχετλία...τῶν πόνων: for the genit. cf. Thompson Gr. Synt.

784. 'there remains nought of misery untried,' lit. 'there is nought of misery remaining over.'

786 sqq. Hear my story, and be thou judge betwixt him and me: if thou hold him guiltless, I say no more: if guilty, then do thou be my helper and avenger on this wicked man, who hath broken the laws of gods and men: who, after eating at our table, hath slain the son entrusted to his keeping, nay, hath refused him burial and cast him to the waves. I am but a slave, and weak: but gods are strong, and stronger still is that Law, which, centering in you as the gods' vicegerent, will be outraged, if the breakers of troth and despisers of holy things escape. Think then on this and reverence my supplication: pity me: contemplate my woes, once queen and mother, now a slave, childless friendless cityless and old. (Ah stay, turn not from me: woe is me-bootlessly do we mortals toil at other arts, yet leave neglected the sovereign art of all, Persuasion.) Why henceforth, with my fate before his eyes, should a man hope for prosperity? My children dead, myself a slave, my home ashes. But stay, one other ground there is, on which (vainly maybe) I claim thy help. Bethink thee of her, who sleeps beside thee, my child, Cassandra: is there to be no return of pity for her love? That dead man thou seest claims kin with thee, and claiming kin, he claims revenge. Oh would there were voices in my arms hands feet; then would they cling about thee, crying out for pity. Master, hear me; stretch out thy hand to me: old and useless as I am, still be my helper. It behoves the good man to succour justice and destroy the wicked.

786. 'none so unfortunate indeed, save only Misfortune's self.' Parallel expressions are Plaut. Capt. 529 neque iam Salus servare, si volt, me potest. Ter. Ad. 761: Cic. Tusc. iv. 31 Fortunam ipsam anteibo fortunis meis.

790. τιμωρός ἀνδρός. The genitive is used with adjectives of transitive action, where the corresponding verbs would have the accusative. It is better to regard τιμωρός as an adjective than as a noun: in the latter case, the genitive is used of the person assisted, not the person punished. Cf. supr. 235 n.

791. τούς γης νέρθεν, sc. θεούς: the χθόνιοι θεοί as distinguished from τούς ἄνω, the οὐράνιοι or ὕπατοι θεοί. It must be borne in mind that ὅσιος means either what is in accordance with divine law, holy, as opposed to δίκαιος, sanctioned by human law (so here, Polymestor is ἀνόσιος as transgressing divine law), or what is merely permitted, not forbidden by the divine law, and so secular (L. profanus): cf. Dem. Timocr. 9 Τιμοκράτης οὐτοσὶ τοσοῦτον ὑπερείδεν ἄπαντα τὰ πράγματα, ὥστε τίθησι τουτονὶ τὸν νόμον, δι' οῦ τῶν ἱερῶν μὲν χρημάτων τοὺς θεούς, τῶν ὁσίων δὲ τὴν πόλιν ἀποστερεῖ.

394. 'Often have we sat at the same table: our hospitality he has shared more frequently than any other of our friends: yet though he has experienced such kindness at our hands, he has slain and robbed of burial our son.' Such is my interpretation of this vexed passage: ξενίας I take as genitive following τυχών 1. 793 (it may either be from the substantive ξενία, 'hospitality,' or from the adj. ξένιος, when it would agree with τραπέζης: for ξεν. τραπ. cf. Od. xiv. 158 ίστω νῦν Ζεὐς πρώτα θεῶν ξενίη τε τράπεζα); ἀριθμῶ I connect adverbially with πρώτα: τυχών then in line 795 is resumptive and forcible: λαβών προμηθίαν I take as correlative to έχω προμηθίαν, 'have consideration for' (cf. Alc. 1054 ἐγω δὲ σοῦ προμηθίαν έχω), and render 'having received consideration at our hands.'

796. A condensed expression: 'assuming there might be some excuse for his desire to kill the boy, he might at any rate have given him burial: but he did not.'

797. ἀφῆκε πόντιον, 'cast him to the waves.'

798. 'I am a weak slave, it may be (lows): yes, but gods are strong.' For δούλοι cf. supr. 237 n.

799. χώ κείνων κρατών νόμος, cf. Pind. fr. 151 νόμος δ πάντων βασιλεύς θνατών τε και άθανάτων άγει. Euripides, like his friend and teacher Anaxagoras, recognized one mighty intelligence as supreme governor of the universe, though by what name he is to be called the poet professes doubt: Ζεύε, αlθήρ, νοῦς, ἀνάγκη, νόμος in turn are used to express the ruling principle, which to his devout albeit questioning mind was God: cf. Tro. 884 (Hecuba speaks) ω γης όχημα κάπι γης έχων έδραν, | όστις ποτ' εί σύ, δυστόπαστος είδέναι, | Ζεύς, είτ' ἀνάγκη φύσεος είτε νοῦς βροτών, | προσευξάμην σε · πάντα γὰρ δι' άψόφου | βαίνων κελεύθου κατά δίκην τὰ θνήτ' άγεις. (Το which Menelaus replies τί δ' έστιν; εύχαι ων έκαινισας ('revolutionized') θεων.) Whether he really recognized the gods of the mythology as subordinate agencies, or regarded them as convenient embodiments only, calculated to impress the popular imagination, is hard to decide. At any rate, like Plato, he discarded all discreditable stories of the gods as doιδών δύστηνοι λόγοι: indeed in the Bellerophon he says (fr. 294. 7) εί θεοί τι δρώσιν αίσχρον, ούκ είσιν Heol.

νόμω γαρ τους θεους ήγούμεθα, 'it is by reason of the existence of law, that we believe in the existence of gods,' i.e. by observation of the law and order of the universe, we infer the existence of a great directing power.

ήγεισθαι θεούς (like νομίζειν θεούς, cf. Plat. Apol. 24 Β Σωκράτη φησίν

άδικεῖν, θεούς, οθς ἡ πόλις νομίζει, οὐ νομίζοντα): cf. El. 583 χρὴ μηκέθ' ἡγεῖσθαι θεοὺς | εἰ τάδικ' ἔσται τῆς δίκης ὑπέρτερα. Plat. Apol. 27 D, and often: the meaning is to 'believe in the existence of gods.'

802. 85, sc. νόμος: ἀνελθών is used as passive of ἀναφέρειν, 'to refer.' In the Homeric times kings were regarded as vicegerents of the gods, who prompted the θέμιστες or judgments, which they delivered. If justice is to be corrupted at its source, Hecuba argues, then farewell to all fair dealing among men.

804. φέρειν, 'plunder': cf. Bacch. 759: Thuc. i. 7 έφερον γάρ άλλήλους τε καὶ τῶν άλλων ὅσοι ὅντες οὐ θαλάσσιοι κάτω ῷκουν. φέρειν καὶ ἀγειν is the common phrase.

807. dimorrabels, 'having placed yourself a short distance off,' seems to be the meaning; the metaphor is from an artist falling back a few paces from his model, in order to take in the general effect. Euripides had been an art-student in his youth.

810. ypaûs, old, and therefore with no hope of more children.

812. instayers mosa, 'withdrawest thy foot,' is equivalent to 'leavest,' and thus acquiring a transitive sense takes after it the accusative $\mu\epsilon$: cf. supr. 737 n. For $\pi\epsilon$ 0, cf. supr. 419 n. We must suppose that Agamemnon turns away at this point, either to conceal his emotion at Hecuba's piteous appeal, or to escape from her persistent entreaties.

814. The defect, which Euripides represents Hecuba as deploring, the lack of systematic training in persuasiveness, was, at the time of the production of this play, in a fair way to be remedied. Only a year or two before (427) there had appeared at Athens, as envoy from his native city, Leontini in Sicily, the celebrated rhetorician Gorgias: quick-witted and dramatic, the Sicilian Greeks had amid the change and stir of falling despotisms and rising democracies discovered the value of the art of speaking, whether for offence or defence, to persuade a jury or to dazzle an assembly, and professors of this art, Corax, Tisias and the rest, were not slow to appear. From Sicily both the art and its professors found their way into Greece proper, where a ready welcome was extended to them, and though the old-fashioned folk disliked and feared these forgers of new weapons, they, with the teachers of the modern philosophic theories of Anaxagoras and his school, practically took in hand the higher education of Greek youth. Shallow as were often the methods and unworthy the ends proposed by these new teachers, on the whole the verdict of history is in their favour. Attacked on the one side by old Toryism in the caricatures of Aristophanes, on the other by philosophic radicalism in the misrepresentations of Plato, assailed by the former as dangerous innovators, devoid of reverence for institutions which had justified their existence in times of national peril, by the latter as shallow empirics with no real knowledge of the abuses they proposed to remedy, and by both as venal and corrupt seekers after private gain, it was not till Grote demonstrated their true position as a necessary link in the intellectual evolution of the race, as the needed solvent of old prejudices and outworn traditions in religion and politics, that the Sophists were recognized as a truly progressive body, working indeed singly, and without organization, but bound together by a common purpose, and invincible by reason of their fitness for the epoch of change and re-combination, in which they lived, and of which they were a product.

816. παθώ την τύραννον, imitated by Pacuvius, O flexanima atque omnium regina rerum oratio (quoted by Cicero de orat. ii, 187 and referred to by Quintil. i. 12. 18).

817. is τέλος is to be taken with μανθάνειν, 'thoroughly.'

818. μισθούς διδόντες. The Sophists were attacked on the ground that they took fees for the instruction they gave: cf. Xen. Mem. i. 6. 13.

"ν' ην: for the past tense of the indicative, expressing a purpose which could only be attained in an imagined case, contrary to reality, cf. Hadley Gr. Gr. § 884.

820. She resumes her direct appeal to Agamemnon.

τί οὖν, Porson (Phoen. 892) denied that this hiatus is admissible in tragedy: but cf. Aesch. Theb. 704 τί οὖν ἔτ' ἀν σαίνοιμεν δλέθριον μόρον; Soph. Phil. 100: Aesch. Eum. 902: so εὖ ίσθι, Soph. O. T. 959.

iλπίσαι, the forms of the r aor. opt. in -σαις, -σαι are much rarer than those ending in -σειας, -σειε.

821. οἱ μὲν γὰρ ὅντες παιδες, the children who were left survivors after the fall of Troy, Polyxena and Polydorus: an easily intelligible paradox, 'even my surviving children are now dead.'

822. in aloxpose, 'for a menial fate.'

823. 76v8', deictic.

824. και μήν introduces the new thought: τοῦ λόγου depends on τόδε, 'this part of my argument.' κενον, 'unavailing.'

825. εἰρήσεται, Hom. Poet. and Herod.; ἡηθήσομαι, Attic Prose. 826. κοιμίζειν is always used in a metaphorical sense='to still': Soph. Aj. 674 δεινών τ' ἄημα πνευμάτων ἐκοίμισε | στένοντα πόντον' Phoen. 184 Νέμεσι, σύ τοι μεγαλαγορίαν ὑπεράνορα κοιμίζεις: especially

of the sleep of death, supr. 474: Hipp. 1387. So here we must connect it closely with $\dot{\eta}$ $\phi o \beta ds$, 'my child's frenzied spirit sinks to sleep by thy side.'

828. 'In what way will you show your gratitude for those nights of love you call $(\delta \hat{\eta} r')$ so dear?' $\pi o \hat{v}$ deixers is an odd phrase: it may = 'in what esteem $(\pi o \hat{v})$ will you show that you hold?' $\epsilon \hat{v} \phi \rho \delta \nu a s$, an intentionally chosen word, perhaps influencing the meaning of deixers, 'how will you show those dear nights of love were nights of love indeed?' i.e. as leading to $\epsilon \hat{v}$ $\phi \rho o \nu \epsilon \hat{v} \nu$ now.

830. κείνης δ' έγώ, i.e. τίνα χάρω (gratitude for) κείνης έγω έξω;

835. δράσεις, ες. καλώς.

836. After the doubtful delicacy of 11. 825—830 this beautiful passage comes as a relief.

el, for the usual είθε or el γάρ, in the expression of à wish is rare: cf. Soph. O. T. 863 εί μοι ξυνείη φέροντι μοίρα τὰν εὔσεπτον ἀγνείαν λόγων.

838. Δαιδάλου τέχναισιν, schol. περί τῶν Δαιδάλου ἔργων δτι ἐκινεῖτο καὶ προτει φωνήν, αὐτός τε Εὐριπίδης ἐν Εὐρυσθεῖ λέγει οὐκ ἔστιν, ὡ γεραιέ, μὴ δείσης τάδε ἱ τὰ Δαιδάλεια πάντα κινεῖσθαι δοκεῖ ἱ βλέπειν τ' ἀγάλμαθ' · ώδ' ἀνὴρ κεῖνος σοφός. Το Daedalus were attributed many of the old wooden statues of the gods, which were regarded with peculiar veneration. The improvements in statuary assigned to him are that he opened the δμματα μεμυκότα—the closed eyes, and divided τὶς σκέλη συμβεβηκότα—closed legs, of the still more archaic ξόανα. His statues were called διαβεβηκότα.

839. όμαρτη = όμοῦ (Hesych.) occurs also Hipp. 1195, Heracl. 138. 840. κλαίοντ' ἐπισκήπτοντα κ.τ.λ., cf. Aeschin. 76. 6 κλαίοντας ἰκετεύοντας ἐπισκήπτοντας μηδενί τρόπφ τὸν ἀλιτήριον στεφανοῦν.

841. ω δέσποτ'. The pathos of this appeal to her 'master' from the fallen queen is great.

843. el kal, 'although': kal el, 'even if.'

άλλ' δμως, cf. Bacch. 1027 ως σε στενάζω, δοῦλος ων μέν, άλλ' δμως. Ar. Ach. 402 AI. ἐκκάλεσον αὐτόν. KH. ἀλλ' ἀδύνατον. AI. ἀλλ' δμως, where Aristophanes is ridiculing Eur.'s fondness for ἀλλ' δμως at the end of a line.

846. 'Strange indeed is it, how everything, probable and improbable, comes to pass for men: and how Necessity's laws determine, making friends of bitterest foes and bringing former friends to enmity.' Nothing short of ἀνάγκης νόμος could have reconciled Hecuba to the author of the ruin of her family and her country. See crit. n.

атаvта, Lat. nihil non, 'everything, likely or unlikely.'

848. TIBÉVTES, cf. supr. 656 n.

851. δι' οἴκτου ἔχω= 'pity.' On this and many similar phrases (δι' ὁργῆς ἔχειν, δι' αἰτίας ἔχειν, δι' ἔχθρας γίγνεσθαι and the like), cf. Thompson Gr. Synt. p. 308.

852. θεῶν θ' εἴνεκ', as a breach of hospitality was an offence against heaven.

853. Sikalov, 'justice between man and man': cf. supr. 791 n.

854. Two constructions are here confused: el πωι φανείη γ', ωστε σοι τ' έχειν καλώι, στρατῷ τε ἐμὲ μὴ δόξαι and el πωι φανείη θ', ωστε σοι έχειν καλώι, στρατῷ τε μὴ δόξαιμι. In other words the δόξαιμι clause should be parallel with the έχειν καλώι clause, and depend on ωστε, but instead of δόξαι, which would be expected, the writer, by an attraction to the el πωι φανείη clause, has written δόξαιμι.

φανείη, sc. δίκη.

860. χωρίς τοῦτο κου κοινόν στρατῷ, 'that is a purely personal feeling, and not shared by the army.'

862. ταχύν προσαρκίσαι, 'swift to help you,' if it depends on myself alone.

863. el διαβληθήσομαι, 'if I am to fall into disfavour with's cf. Thue iv. 22. 3 μη is του ξυμμέχουν διαβληθώσων είπωντες και οὐ τυχύντες, 'low favour with the allies by speaking without success': Heracl. 420 μων' οἰν δρα σὐ και συνεξεύρισχ' όπων | αὐτοί το σωθήσεσθε και πέδου τόλε, | κίγὸ συλίταις μη διαβληθήσωμαι.

866. τέλεσε. Jebb (on Ant. 412) gives the instances of this form found in trimeters (one in Soph., two in Aesch., and three, besides the present case, which he omits, in Eur.): also δφεος, and in Comedy φύσεος, ὕβρεος. They are due to metrical convenience.

867. είργουσι χρήσθαι μή, 'prevent him from using.' The μή is out of place: the order should be είργ. μή χρ.: for the so-called redundant negative, cf. Hadley Gr. Gr. § 1029: Heracl. 963 είργει δὲ δἡ τίν τόνδε μή θανεῦν νόμος;

868. Notice Hecuba's contemptuous reference to the στρατός as δχλος, 'mob.'

869. ἐγώ, 'I, your slave': emphasis is added both by its place in the line and its juxtaposition to σε.

870. 'Be my accomplice in plan, but not in action.'

872. ἢ πικουρία, infr. 878: cf. supr. 527 n.

873. πάσχοντος ola πείσεται. Hujusmodi formulis utuntur Graeci, quando de rebus injucundis breviter effari volunt. Blomfield gloss. ad Aesch. Ag. 66), who gives many instances: Soph. O. T. 1376

βλαστοῦσ' ὅπως ἔβλαστε: Ο. C. 273 ἰκόμην εν' ἰκόμην: Med. 1011 ήγγειλας οι' ήγγειλας: El. 289 ἔκυρσεν ώς ἔκυρσεν.

874. $\mu\eta$ δοκῶν ἐμὴν χάριν, 'without seeming to be doing so for my sake': ' $\mu\eta$ is often used instead of οὐ with participles or other words, through an influence of the verbs on which they depend, when these verbs either have $\mu\eta$, or would have it, if negative.' Hadley Gr. Gr. § 1027.

έμην χάριν, cf. Soph. Tr. 485 κείνου τε και σην έξ ίσου κοινην χάριν.

875. θήσω καλώς, a formula of reassurance: cf. Hipp. 521, and very freq. When the middle voice is used (εδ, καλώς, θήσομαι), reference is made to a person's private interests: see examples in Elmsley's note on Medea 896.

880. Tréval albe, pointing to the encampment in the background: cf. supr. 59 n.

882. **oviá**, only here and El. 599, 763.

883. **ἀρσένων κράτος**, 'mastery over men': cf. Tro. 949 δε τῶν μὲν ἄλλων δαιμόνων ἔχει κράτος, | κείνης δὲ δοῦλός ἐστι.

884. σὺν δόλφ τε, 'and when aided by stratagem.'

885. μέμφομαι, 'have a poor opinion of.' Cf. fr. 199 τδ δ' άσθενές μου και τδ θήλυ σώματος | κακῶς ἐμέμφθης. So καταμέμφομαι = 'distrust.'

886. The fifty daughters of Danaos married and slew on the wedding night the fifty sons of Aegyptos, Danaos' brother, with the solitary exception of Hypermnestra, who spared Lynceus.

887. The Lemnian women, having slain all their husbands, chose Hypsipyle, the daughter of their late king, Thoas, as their queen; and were living without male companionship, when the Argonauts on their wanderings visited the Λαμνιῶν ἔθνος γυναικῶν ἀνδροφόνων (Pind. Pyth. iv. 252). Λήμνια ἔργα was a proverb for atrocity: cf. Aesch. Cho. 631 κακῶν δὲ πρεσβεύεται ('takes first place') τὸ Λήμνιον λόγφ. Herod. vi. 138.

887. ἄρδην, 'utterly': as αίρω means, (1) to lift up, (2) to take away, so ἄρδην is used in the signification, (1) 'aloft': Soph. Aj. 1279 πηδώντος ἄρδην Έκτορος τάφρων ΰπερ, (2) 'utterly' (take away, destroy): Lat. funditus: Ion 1274 ἄρδην μ' ἀν ἐξέπεμψας εἰς Αιδου δόμους.

and this being equivalent to 'depopulate,' Eur. here uses it with the direct accus. of the land so emptied: cf. supr. 812 n. He uses the word infr. 948 in its proper sense.

888. ως = οθτως: cf. supr. 441 n.

889. τήνδ', pointing to one of her fellow-slaves, whom she addresses in the next line.

πίμψον doφαλώς, 'give safe-conduct to.'

891. δή ποτε, cf. supr. 484 την άνασσαν δή ποτ' οῦσαν Ἰλίου, and n. 892. σον ούκ ίλασσον ή κείνης χρίος, cf. supr. 874 n. and Soph.

Tr. 485 there quoted.

894. exclyns, Hecuba. She puts herself in the place of the person delivering the message.

898. καὶ γάρ κ.τ.λ., 'for etc.' Ag. begins the sentence as though it were to run, 'for there is no chance of sailing at present: otherwise, if there were, I should not be able etc.' και γάρ introduces the double statement, el $\mu \hat{\epsilon} \nu \hat{\eta} \nu - \nu \hat{\nu} \nu \delta \hat{\epsilon}$, where the real point lies in the $\delta \hat{\epsilon}$ -sentence.

900. vov 82, 'as matters stand': a very frequent meaning: cf. L. and S. s. v. I. 3.

901. ήσυχον is adverbial, and should be joined with μένεω: cf. Heracl. 477 γυναικί γάρ σιγή τε καί το σωφρονείν | κάλλιστον, είσω δ' ήσυχον μένειν δόμων (and Elmsley's n.).

πλοῦν ὁρῶντας, 'on the look-out for a chance of sailing.' A very similar use of the verb is seen in Soph. Aj. 1165 σπεῦσον κοίλην κάπετόν τιν' (grave) ιδεῖν τῷδε, where ιδεῖν means to look about for and find: so Theocr. xv. 2 δρη δίφρον, Εύνδα, αὐτậ.

903. Cf. fr. 1036 κακὸν γὰρ ἄνδρα χρη κακῶς πάσχειν del.

905. What may be regarded as the third act of the play closes at this point, and the chorus mark the interval between it and the last act, by singing an ode, in glyconic metre, descriptive of the fatal night, when, issuing from the wooden horse, the Grecian warriors opened the gates of Troy to their comrades, and making easy prey of its brave defenders, sunk in careless sleep after a day's rejoicing at the raising of the ten years' leaguer, avenged themselves in blood and fire for their long severance from home and friends. The ode is singularly beautiful, and it would be hard to parallel from ancient literature the picture of the husband, sleeping at last without fear of night alarms, his spear hanging unneeded, as he thinks, upon the wall, while his wife lingers looking χρυσέων ἐνόπτρων ἀτέρμονας είς αὐγάς, as she binds up her hair in preparation for a night of unbroken peaceful sleep. The contrast between that brief moment of happiness and security and the long years of misery and slavery before the captives, is drawn by a master-

906. λέξει, passive: so regularly in trag.: cf. H. F. 582 δ καλλίνικος ώς πάροιθε λέξομαι: Alc. 322: Soph. O. C. 1186. Similarly δηλώσεται,

Soph. O. C. 581: τιμήσεται, Ant. 210: φυλάξεται, Phil. 48. 'Thou shalt no longer be spoken of as one among cities unsacked.' $\tau \hat{\omega} \nu$ άπορθήτων, sc. πόλεων. This was a boast of Athens, cf. Med. 826 lepas χώρας απορθήτου τε. Aesch. Pers. 350.

907. νέφος, cf. Phoen. 250 άμφι δὲ πτόλιν νέφος | ἀσπίδων πυκνόν φλέγει | σχήμα φοινίου μάχης: Pind. Nem. x. 9 ΟΙκλείδαν, πολέμοιο νέφος: ix. 38 φόνου νεφέλαν: Isth. iii. 35 τραχεία νιφάς πολέμοιο: Hom. 11. χνίι. 243 πολέμοιο νέφος περί πάντα καλύπτει. άμφί σε κρύπτει= άμφικρύπτει σε: 30 910 άπδ-κέκαρσαι: 912 κατά-κέχρωσαι.

910. 'thou hast been shorn of thy circlet of towers': cf. Tro. 784 ώ παι (Astyanax), βαίνε πατρώων | πύργων έπ' ἄκρας στεφάνας, δθι σοι | πνεθμα μεθείναι ψήφος έκράνθη.

912. κηλίδα, cognate accus.: 'hast been blackened with the foul smoke's smirch most piteous.'

913. ἐμβατεύσω, 'shall I haunt thee': the word is specially used of protecting deities: Soph. O. C. 678 Tr' ο βακχιώτας del Διόνυσος èμβατεύει. Aesch. Pers. 449, of Pan.

914. Cf. Virg. Aen. ii. 265 invadunt urbem somno vinoque sepultam : |tempus erat quo prima quies mortalibus aegris | incipit.

915. nuos only used in this one passage by Eurip., though it is found more frequently in Sophocles. It is one of the very many Ionic words, which lingered on in Tragedy, after it had passed out of Attic prose. On the subject of such survivals, cf. Rutherford New Phryn. pp. 1-31.

ex, 'after.'

916. Whether σκίδναται or κίδναται is to be read 'anceps judicium,' says Porson. The word does not occur elsewhere in tragedy: σκεδάννυμι is the Attic form.

μολπάν απο and θυσίαν καταπαύσας are co-ordinate: 'after the songs and sacrifice.

920. ξυστόν 8' έπλ πασσάλφ is parenthetic. Paley quotes Theocritus xxiv. 42 δαιδάλεον δ' ώρμησε μετά ξίφος, δ οί υπερθε | κλιντήρος κεδρίνω περί πασσάλω αιέν δωρτο.

921. ναύταν is adject.: cf. supr. 406 n.

922. Tpolar here of the Troad, not Troy-town: so often in the Iliad: cf. iii. 74.

924. μίτραισιν κ.τ.λ. The μίτρα was an Eastern form of headdress, consisting of broad bands of bright colour, with lappets hanging down over the side of the face. Herod. (i. 195) tells us that the Babylonians confined their long hair with μίτραι: cf. Virg. Aen. iv. 216 et nunc ille Paris cum semiviro comitatu | Maconia mentum mitra crinemque madentem | subnixus, rapto potitur.

άναδέτοις is ἄπ. λεγ. ἐρρυθμιζόμαν, 'was reducing to order' the wandering unruly tresses: a picturesque word.

925. χρυσίων ἐνόπτρων. The mention of mirrors is again probably a slight anachronism. Homer does not speak of them, and the earliest do not seem to date back farther than 500 B.C.: we frequently hear of silver and of bronze mirrors, but not of gold: so both here and in Tro. 1107 we may assume that the epithet has been chosen by the poet to heighten the picture of luxurious ease, and thereby accentuate the contrast.

926. drippovas is adyas, 'looking into the fathomless bright depths,' to my thinking a perfect phrase. The fact that she is looking into the mirror seems to be an objection to Paley's view (quite apart from the question of taste), 'the light, which proceeding from a fixed point, viz. the mirror itself, is flashed back without any definite limit.' Mr Way, I am glad to see, is in substantial agreement with my rendering.

927. ἐπιδέμνιος, ἄπ. λεγ. For ἐπιδέμνιος πέσοιμι cf. supr. 797 ἀφηκε πόντιον.

928. πόλιν: the πόλις strictly speaking was the Acropolis, or fortified height, round which the ἀστυ, or lower town, gathered: possibly the distinction should be observed here, as the Greeks would naturally make their entrance by the lower town (see next line κέλευσμα δ' ἡν κατ' ἄστυ κ.τ.λ.). Dr Schliemann asserted that there was no Acropolis at Troy, but the reference in Od. viii. 508 ἡ κατὰ πετράων βαλέων (sc. the wooden horse) ἐρύσαντας ἐπ' ἀκρης, to say nothing of the epithets ἡνεμόωσσα and the like, is against him (cf. infr. 931 Ἰλιάδα σκοπιάν). Even if his view were correct, it would not affect this passage, as Eur. would assign to Troy the features usual in all old Greek towns.

930. παΐδες Έλλάνων: for this somewhat scriptural periphrasis, cf. Aesch. Pers. 402 (in the well-known description of Salamis) παρῆν δμοῦ κλύειν | πολλὴν βοήν, ὧ παΐδες Ἑλλήνων, ἴτε, | ἐλευθεροῦτε πατρίδ΄ κ.τ.λ. So Λυδῶν παΐδες, Her. i. 27.

934. μονόπεπλος, Δωρίς ώς κόρα, wearing only an under-shift, χιτώνιον, probably: references to the scanty dress of Spartan maidens (a sleeveless χιτών, not reaching to the knee, and open at one side) are frequent: cf. Andr. 596 sqq.

935. προσίζουσ' ούκ ήνυσ', 'nought it availed me that I sat me as

a suppliant ' etc., lit. ' I accomplished nothing, sitting,' etc.: cf. Il. iv. 56 εί περ γὰρ φθονέω τε καὶ οὐκ είω διαπέρσαι, | οὐκ ἀνύω φθονέουσ', ἐπεὶ ἡ πολὺ φέρτερός ἐσσι.

936. Artemis favoured the Trojans in the war: cf. Il. v. 447 where Leto and Artemis loχέαιρα tend the wounded Aeneas. She was worshipped as σώτειρα and παιδοτρόφοι.

939. ἀποσκοποῦσ', 'turning earnest gaze upon': turning away from everything else (ἀπο-) to look at the city: ἀποβλέπειν is freq. in the same sense.

940. νόστιμον ναθε έκ. πόδα, 'the ship hurried on its homeward way': κινεῦν πόδα, metaphorical.

942. ἀπεῖπον ἄλγει, 'faint am I for sorrow.' 'The acrist denotes a feeling, or an act expressive of it, which began to be just before the moment of speaking.' Hadley Gr. Gr. § 842. Cf. infr. 1276, ἀπέπτυσ': Soph. Aj. 536 ἐπήνεσ' ἔργον καὶ πρόνοιαν ἢν ἔθου (and Jebb's note). The words are parenthetical: cf. supr. 920.

944. βούταν, cf. supr. 646.

945. αἰνόπαριν, 'Paris, author of ill': cf. Il. iii. 39 δύσπαρι, είδος άριστε, γυναιμανές ἡπεροπευτά: Alcman 50 (Welck.) δύσπαρις, αἰνόπαρις, κακὸν Ἑλλάδι βωτιανείρα: Eur. Or. 1388 δυσελένα.

946. Sisovo' carries on the construction of the sentence begun at 1.937.

947. γας έκ πατρίας ἀπώλεσεν, for γας έξαπώλεσεν, 'drove ruined from': cf. Aesch. Ag. 528 και σπέρμα πάσης έξαπόλλυται χθονός.

948. **ξέκισεν**, cf. supr. 887 n. γάμος, οὐ γάμος κ.τ.λ. So Andr. 103 (of the same marriage) οὐ γάμον, ἀλλά τιν ἄταν. Οη ἀλάστορος, cf. supr. 686 n.

951. &v, Helen. Notice the change of subject in the next line.

953. Polymestor, his two children and a retinue, which he dismisses at 1. 981, appear upon the stage. This scene affords an opportunity for the display of that *irony*, which lies in the contrast 'between the thought which the speaker evidently designs to express, and that which his words properly signify' (i.e. to a person unconscious of his real meaning). For examples, see 11. 990, 995, 1000, 1021.

φιλτάτη δὲ σύ, he turns to Hecuba, after apostrophizing the dead Priam.

956. οὐκ ἔστιν οὐδὲν πιστὸν κ.τ.λ., 'nought is there, on which we may rely, neither good name, nor again that, though prospering now, we shall not fall on evil days.' To Hecuba and the chorus,

knowing Polymestor's real character, his opening words, οὖκ έστιν οὐδὲν πιστόν, are ironically significant.

958. αὐτὰ, human affairs generally. πάλω τε καὶ πρόσω, 'back-wards and forwards': usually πρόσω καὶ ὁπίσω.

959. (ντιθέντες keeps up the metaphor of φύρουσι, which properly means to knead: ἐντιθ. then='put in as an ingredient.' ἀγνωσία, ignorance of what awaits us.

961. προκόπτοντ': cf. Alc. 1079 τί δ' αν προκόπτοις, εί θέλοις del στένειν; Hipp. 23: the word is properly used of pioneers cutting the way for an army.

is πρόσθεν. On prepositions thus used with adverbs (e.g. els δτε, els ἀεί, els αὐτίκα) cf. Rutherford New Phryn. pp. 117 sqq. The preposition els with adverbs of time is found throughout Greek literature.

962. μέμφει ἀπουσίας, 'complain of my absence': cf. Hipp. 1402 τιμῆς ἐμέμφθη: Thuc. viii. 109. 2. The dative of the person (ἐμοί here) can be easily supplied. For the (causal) genitive, cf. Thompson Gr. Synt. § 101.

964. αφικόμην—967 αφικόμην: cf. supr. 527 n.

970. αίδώς μ' έχα=αίδοῦμαι, to which word the construction is unconsciously accommodated, and hence τυγχάνουσα not τυγχάνουσαν is written: ὀφθῆναι must be supplied: cf. supr. 812 n.: Cycl. 330 δοραῖσι θηρῶν σῶμα περιβαλὼν ἐμὸν | καὶ πῦρ ἀναίθων, χιόνοι οὐδέν μοι μέλει: Hipp. 23 τὰ πολλὰ δὲ | πάλαι προκόψασ', οὐ πόνου πολλοῦ με δεῖ (=ραδίως ἐκτελῶ).

972. δρθαίς κόραις, 'with unfaltering gaze': cf. I. A. 851 χαίρ' οὐ γὰρ ὀρθοίς ὅμμασίν σ' ἔτ' είσορῶ. Lucan ix. 904 lumine recto.

973. αύτό, my averted eyes. δύσνοιαν σέθεν, objective genitive.

974, 5. Weak lines: such maidenly restraint would not be expected from a woman of Hecuba's age and position. She will not directly face Polymestor, lest her expression should betray her, and put her enemy on his guard.

976. καὶ θαῦμά γ' οὐδέν: 'aye, nor is it matter for wonder': cf. Soph. O. T. 1319 καὶ θαῦμά γ' οὐδέν: 1132 κοὐδέν γε θαῦμα: Phil. 38 καὶ ταῦτά γ' ἄλλα θάλπεται ῥάκη, where Jebb notes that in instances like the present, the γε does not emphasize the immediately preceding word (as is more usual in this collocation of particles, καὶ...γε, e.g. Phil. 674 καὶ σέ γ' εἰσάξω), but helps καὶ to introduce a new fact. τίς χρεία σ' ἐμοῦ, sc. ἐχει: cf. Il. xi. 606 τί δέ σε χρεὼ ἐμεῖο;

977- ἐπέμψω for μετεπέμψω, 'send for,' 'summon': cf. Soph.

O. C. 602 πω̂ δητά σ' ἀν πεμψαίαθ', ωστ' οἰκεῖν δίχα; 'how then should they fetch thee to them' etc.?

981. ηδ' έρημία, lit. 'this isolation,' i.e. being unattended under these circumstances, with none but friends near (φίλη μὲν εῖ σύ κ.τ.λ.).

983. χρήν, imperf.: cf. supr. 265 n. Notice χρήν—984 χρή: σημαίνειν—999 σημανείι—1003 σημήναι: and supr. 527 n.

986. πρώτον μὲν εἰπὲ παιδ', δν κ.τ.λ., εἰ ξη̂. On this prolepsis, by which a substantive belonging to a dependent clause is transferred to the principal clause, see Hadley Gr. Gr. § 878. Xen. Anab. iv. 4. 17 οἰ δὲ ἡρώτων αὐτὸν τὸ στράτευμα, ὅποσον εἶη (it is very common in Xen., cf. Kühner's n. on Anab. i. 1. 5): Hom. Il. v. 85 Τυδείδην δ' οὐκ ἀν γνοίης, ποτέροισι μετείη.

989. τοὐκείνου μέρος, cf. supr. 874 n.: 892: 'as far as he is concerned.'

991. δεύτερον μαθείν, cf. 988 δεύτερον έρήσομαι.

992. We may presume that Polydorus had not seen his mother, since the day when he was sent from Troy to the guardianship of Polymestor, ten years before.

993. καὶ δεῦρό γε, cf. supr. 976 n. το you': for το, used only with persons, cf. Thompson Gr. Synt. § 255. Her son had indeed come to Hecuba.

995. Observe the irony of the line.

996. μηδ' έρα τῶν πλησίον, εc. τοῦ χρυσοῦ, 'do not covet the treasure of thy neighbours.'

997. δυαίμην and δυασθαι are very common (especially δυαίμην) in Attic Greek, but the indicative ωνάμην belongs entirely to the late Greek. Rutherford New Phryn. p. 63.

'Far be it from me: but let me have profit of mine own.' It is just possible we should understand οὐτως before ἐναίμην, 'so (i.e. on these conditions, that I should not covet my neighbours' goods) may I' etc.; cf. Ar. Thesm. 469 καὐτὴ γὰρ ἔγωγ', οὕτως ἐναίμην τῶν τέκνων, | μισῶ τὸν ἄνδρ' ἐκεῖνον. The irony of ἐναίμην τοῦ παρόντος would be manifest to the audience, who were aware of Hecuba's intended vengeance.

1000. ὦ φιληθείς, cf. Ι. Τ. 983 άλλ' ὧ φιληθεῖσ'.

iμοι φιλεί, the dative of the agent after a passive verb is rare, except with perfect and pluperfect tenses: cf. Hadley Gr. Gr. § 769.

τούτω διττώ τὰ βίω: Euthyd. 302 C έστι γὰρ έμοιγε και βωμοί: Hes.

Theog. 825 ην έκατὸν κεφαλαί: Soph. Tr. 520 ην δ' ἀμφίπλεκτοι κλίμακες: Ion 1146 ἐνῆν τοιαίδ' ὑφαί: Pind. fr. 45. 16 τότε βάλλεται των φόβαι, and Gildersleeve's n. on Ol. xi. 6. The use of the plural is, as it were, an afterthought in a sentence, which commenced with a singular verb.

1002. κατώρυχες, excavated chambers, such as that in which Antigone was immured: cf. Soph. Ant. 774 κρύψω (says Creon) πετρώδει ζώσαν ἐν κατώρυχι.

1008. 'Aθάνας 'Ιλίας στέγαι. Subterranean treasure-houses of the goddess: the so-called Treasury of Atreus at Mycenae was cut in the side of a hill, projecting but little above the level of the ground, and resembled no doubt a κατῶρυξ, such as is described as a treasure-house here, but as a tomb in Soph. quoted above. The domed building at Mycenae is now recognized as a tomb: the rich offerings buried along with a deceased chieftain would make tomb and treasure-house almost synonymous.

1015. 'But where?' asks Polymestor, 'this before us (atδ' corresponds to ταῖσδε in 1014) is the circuit of harbourage of the Greeks.' He points to the naval camp, the στέγαι, which form the background of the scene: cf. n. on 59 supra. It seems improbable to P. that the captives should be able to conceal treasure in the actual encampment of their lords.

1017. ἀρσένων ἐρημία, cf. Bacch. 875 (of the escaped hind) ἡδομένα βροτῶν ἐρημίαι. A guilty conscience makes Polymestor suspicious. ἐρημία, supr. 981, is used in a slightly different sense.

1020. νεῶν λῦσαι πόδα οἴκαδε, 'to loosen the sheets in the wind for a homeward voyage.' The πόδει were the ropes of the lower extremity of the sail: in supr. 940 the very similar expression νόστιμον ναῦς ἐκίνησεν πόδα seems to be metaphorical: cf. n. there. Also cf. supr. 98 n.

1021. ὧν σε δεῖ; cf. for the constr. Aesch. Prom. 86 αὐτὸν γάρ σε δεῖ Προμηθέως: Η. Γ. 1170: Hipp. 490 οὐ λόγων εὐσχημόνων | δεῖ σ, ἀλλὰ τἀνδρός. The spectators again would recognize the bitter irony of these lines.

1025. ἀντλον. Elmsley on Heracl. 169 says that ἀντλος here = πέλαγος, 'by a misuse of language': I can find no parallel to such a meaning, while the use of ἀντλεῖν and the like, both literal and metaphorical, demands that ἄντλος should be the bilge-water, senting, which gathers in the hold of a vessel, or else the hold of the vessel itself: the latter is the meaning in Od. xii. 410 loτὸς δ' ὁπίσω πέσεν,

δπλα τε πάντα | els άντλον κατέχυνθ', from which passage we can see that the durhos was open: in Od. xv. 479 we have a case of a person meeting her death by falling into it, την μέν έπειτα γυναῖκα βάλ' "Αρτεμις loχέαιρα · | άντλω δ' ένδούπησε πεσούσ' ώς είναλίη κήξ. Accordingly, although άλίμενον does not seem the most natural word perhaps to be applied to the ship's bilge, still taking it as='from which there is no escape,' we may translate, 'like to one falling into the bilge, whence is no escape, so shalt thou fall headlong from thy heart's desire, having wrought the destruction of thy life.' λέχριος is properly 'aslant'; cf. Med. 1168 (of Medea's victim) χροιάν γάρ άλλάξασα λεχρία πάλιν | χωρεί τρέμουσα κώλα κ.τ.λ. ἐκπεσεῖ φίλ. καρδίας, 'thou shalt be cheated of thy cherished desire': cf. Thuc. viii. 81 ໃνα των υπαρχουσων ελπίδων έκπίπτοιεν: and for καρδία in this sense, Soph. Ant. 1105 καρδίας τ' έξισταμαι, 'I resign my cherished resolve.' Polymestor's cherished desire is the treasure, by the prospect of which Hecuba has decoyed him. Finally ἀμέρδω never = to lose, but always to take away, rob: so we must regard P. as sacrificing his life to his passion: some would translate, 'thou shalt lose dear life (καρδίας), thou, who hast taken away life (namely Polydorus)': nor is this impossible, though $\gamma\epsilon$ would then be expected with αμέρσας.

1029. Lit. 'for where liability to retributive justice and to the gods coincides, there is an overwhelming curse,' i.e. the man, on whom the wrath of both falls, is doomed. For συμπίτνει, cf. supr. 966, 846.

1032. δδοῦ τῆσδ' ἐλπὶς, Way turns, 'it shall mock thee, thy way-faring's hope,' i.e. your hope of gain.

1034. ἀπολέμφ, i.e. by a woman's hand. λείψεις βίον, the chorus do not of course know the precise nature of Hecuba's intended vengeance, and imagine death will be his penalty.

1035. The agonized cries of Polymestor are heard within the tent: in accordance with the practice of the Attic stage, scenes of violence are not enacted in the sight of the audience, though the cries of the victims are permitted to be heard: cf. Aesch. Ag. 1343, 1345 where the dying Agamemnon's voice is heard, ωμοι, πέπληγμαι καιρίαν πληγήν ἔσω..... ωμοι μάλ' αὐθις, δευτέραν πεπληγμένος. In that passage, as here, the chorus divides into two groups, or ἡμιχόρια, the leaders of which speak on behalf of their companions. Compare too El. 1165: Aesch. Cho. 869: Soph. El. 1404.

1037. αμοι...σφαγήε, cf. Thompson Gr. Synt. § 101, n. 1.

1039. ἀλλ' οῦτι μη φύγητε, 'assuredly ye shall not escape':

cf. Thompson Gr. Synt. § 302, who quotes many examples. (The beginner should read §§ 301, 302.)

1040. Cf. infr. 1174, where P. gives an account of what happened, απαντ' έρευνῶν τοῖχον ὡς κυνηγέτης | βάλλων ἀράσσων: what the βέλος of the next line may be, is not a matter of much concern: it may have been the lance mentioned in 1155, or it may only be the hand itself (Paley): the scholiast apparently thought that P. threw stones.

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1050. τυφλφ ποδί. Porson illustrates Eurip.'s fondness for this phrase from Phoen. 834, 1549, 1616, 1708. παραφόρφ π., 'frenzied steps.'

1052. $\sigma \dot{\nu} \nu \tau a t s$ d. Tp., 'with the help of,' as in the common phrase $\sigma \dot{\nu} \nu \theta e \dot{\varphi}$. As regards the spelling, $\xi \dot{\nu} \nu$ is the old Attic form, invariable in inscriptions up to about 416 B.C. (Rutherford, N. P. p. 24, n. 2): after that date, it rapidly gave way to $\sigma \dot{\nu} \nu$, but the preposition itself became rare, being supplanted by $\mu e \tau \dot{\alpha}$ with the genitive.

1055. βίοντι θυμφ, 'raging with flood of fury': cf. Homer's description of Diomed, II. v. 87 θῦνε γὰρ ᾶμ πεδίον ποταμῷ πλήθοντι ἐωκῶς | χειμάρρω κ.τ.λ.: Ατ. Εq. 526 εἶτα Κρατίνου μεμνημένος, δε πολλῷ βεύσας ποτ ἐπαίνω | διὰ τῶν ἀφελῶν πεδίων ἔρρει.

1056. The rhythm of the following passage is mainly dochmiac, expressing strong excitement.

1057. πὰ κέλσω; lit. 'into what harbour can I put?' For this metaphorical use, cf. Hipp. 140 θανάτου θέλουσαν | κέλσαι ποτὶ τέρμα δύστανου. Aesch. Prom. 183.

1058. Polymestor likens himself to a wild beast on the track of its quarry; groping his way with outstretched hands, his gait resembles that of a four-footed animal, but I think we need not go so far as the scholiast, and assume that he enters the stage on hands and feet: for the text, cf. crit. not. Lit. 'planting the tread of a four-footed beast of the mountains, following on their track (κατ' ίχνος), in which direction (ποίαν ἐπὶ χεῦρα), this or that, am I to direct my shifting path (ἐξαλλάξω)?'

δρεστέρου, a poet. equivalent of δρεινός, as άγρότερος of άγριος.

1059. ποίαν έπὶ χείρα, 'in which direction?' cf. Cycl. 680 ποτέρας τῆς χειρός; and the common phrases έπὶ δεξιά and the like.

1061. Εξαλλάξω implies a shifting or changing about: cf. Xen. Cyn. x. 7 tva els τὰς άρκυς ποιῆται τὸν δρόμον μὴ ἐξαλλάττων.

1062. ανδροφόνους, cf. supr. 886.

1064. τάλαιναι, 'audacious': so τλήμων, Soph. El. 439 el μή τλημονεστάτη γυνή | πασών ξβλαστε (Clytaemnestra), τάσδε δυσμενείς χοὰς | οὐκ ἄν ποθ', δν γ' ξκτεινε, τώδ' ἐπέστεψε.

1066. wot rad, cf. supr. 515 n.: lit. 'in flight to which of the recesses,' i.e. 'whither have they fled, and are cowering in fear of me?'

ποτ μυχῶν, like ποῦ γῆς; ποῦ φρενῶν; cf. Soph. El. 1174 ποῖ λόγων Ελθω; Thompson Gr. Synt. p. 85. For the accus. after πτώσσω, cf. Il. xx. 426 οὐδ' ἀν ἔτι δὴν | ἀλλήλους πτώσσοιμεν. Od. xxii. 304: supr. 812 n.

1068. τυφλον φέγγος, 'the blinded light': cf. supr. 1035 τυφλούμαι φέγγος. For instances of oxymoron, cf. Thompson Gr. Synt. § 343.

1070. κρυπτάν βάσιν, 'stealthy footsteps.'

1071. πόδ' ἐπάξας, lit. 'darting forth my foot against them,' i. e. rushing upon them. For the transitive force of ἐπάξας, cf. Soph. Aj. 40 καὶ πρὸς τὶ δυσλόγιστον ώδ' ἢξεν χέρα; and Jebb's n. He quotes in support Or. 1429 αδραν ἀσσων: Bacch. 145. Others take ἐπάξας as intrans., and compare βαίνειν πόδα, on which construction, cf. supr. 53 n.

1072. σαρκών, 'flesh.' In the older writers the plural is usual, the singular being employed of some one particular muscle, e. g. Od. xix. 450. For the sentiment, cf. Il. xxii. 346 (Achilles' speech to Hector) at γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη | ωμ' ἀποταμνόμενον κρέα ξόμεναι.

1074. dpv $\dot{\nu}\mu$ evos $\lambda\dot{\omega}\beta\alpha\nu$ must mean 'achieving their dishonour': $d\rho\nu\nu\mu\alpha\iota$ is a poet. word = win, gain (honour), and the mutilation (the special form of insult connoted by both $\lambda\dot{\nu}\mu\eta$ and $\lambda\dot{\omega}\beta\eta$: infr. 1098) of his enemies P. regards as a prize.

1077. βάκχαις "Αιδου, 'hell's frenzied handmaids': cf. H. F. 1119 el μηκέθ' "Αιδου βάκχος εί, φράσαιμεν dv. διαμοιρασαι, supr. 716. The children are dead, but he fears lest, Pentheus-like, they be torn in pieces.

1079. ἐκβολάν. ἐκβάλλειν is used specially of children, cf. Ion 964 σοὶ δ' ἐν τί δόξ' εἰσῆλθεν ἐκβαλεῖν τέκνον; It was in the power of the father to say whether the child was to be reared or exposed: probably the

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1050. τυφλώ ποδί. Porson illustrates Eurip.'s fondness for this phrase from Phoen. 834, 1549, 1616, 1708. παραφόρω π., 'frenzied steps.'

1052. $\sigma \partial \nu$ rais d. Tp., 'with the help of,' as in the common phrase $\sigma \partial \nu$ $\theta \epsilon \hat{\omega}$. As regards the spelling, $\xi \delta \nu$ is the old Attic form, invariable in inscriptions up to about 416 B.C. (Rutherford, N. P. p. 24, n. 2): after that date, it rapidly gave way to $\sigma \delta \nu$, but the preposition itself became rare, being supplanted by $\mu \epsilon \tau \hat{\alpha}$ with the genitive.

1055. **ρέοντι θυμφ**, 'raging with flood of fury': cf. Homer's description of Diomed, II. v. 87 θῦνε γὰρ ἄμ πεδίον ποταμφ πλήθοντι ἐοικὼς | χειμάρρφ κ.τ.λ.: Ar. Εq. 526 εἶτα Κρατίνου μεμνημένος, δε πολλφ ρεύσας ποτ ἐπαίνψ | διὰ τῶν ἀφελῶν πεδίων ἔρρει.

1056. The rhythm of the following passage is mainly dochmiac, expressing strong excitement.

1057. πᾶ κέλσω; lit. 'into what harbour can I put?' For this metaphorical use, cf. Hipp. 140 θανάτου θέλουσαν | κέλσαι ποτί τέρμα δύστανον. Aesch. Prom. 183.

1058. Polymestor likens himself to a wild beast on the track of its quarry; groping his way with outstretched hands, his gait resembles that of a four-footed animal, but I think we need not go so far as the scholiast, and assume that he enters the stage on hands and feet: for the text, cf. crit. not. Lit. 'planting the tread of a four-footed beast of the mountains, following on their track (κατ' ίχνοι), in which direction (ποίων ἐπὶ χεῖρα), this or that, am I to direct my shifting path (ἐξαλλάξω)?'

δρεστέρου, a poet. equivalent of δρεινός, as άγρότερος of άγριος.

1059. ποίαν ἐπὶ χεῖρα, 'in which direction?' cf. Cycl. 680 ποτέρας τῆς χειρός; and the common phrases ἐπὶ δεξιά and the like.

x. 7 ενα els τàs άρκυς ποιηται τον δρόμον μη έξαλλάττων.

1062. dv8podávous, cf. supr. 886.

1064. τάλαιναι, 'audacious': 30 τλήμων, Soph. El. 439 εl μή τλημονεστάτη γυνή | πασῶν ξβλαστε (Clytaemnestra), τάσδε δυσμενεῖς χοὰς | οὐκ ἄν ποθ', δν γ' ἔκτεινε, τῷδ' ἐπέστεφε.

1066. wot kal, cf. supr. 515 n.: lit. 'in flight to which of the recesses,' i.e. 'whither have they fled, and are cowering in fear of me?'

ποὶ μυχῶν, like ποῦ γῆς; ποῦ φρενῶν; cf. Soph. El. 1174 ποῖ λόγων ἔλθω; Thompson Gr. Synt. p. 85. For the accus. after πτώσσω, cf. Il. xx. 426 οὐδ' ἀν ἔτι δὴν | ἀλλήλους πτώσσοιμεν. Od. xxii. 304: supr. 812 n.

1068. τυφλου φέγγος, 'the blinded light': cf. supr. 1035 τυφλοῦμαι φέγγος. For instances of oxymoron, cf. Thompson Gr. Synt. § 343.

1070. κρυπτάν βάσιν, 'stealthy footsteps.'

1071. πόδ' ἐπάξας, lit. 'darting forth my foot against them,' i. e. rushing upon them. For the transitive force of ἐπάξας, cf. Soph. Aj. 40 και πρὸς τι δυσλόγιστον ωδ' ἢξεν χέρα; and Jebb's n. He quotes in support Or. 1429 αδραν ἀσσων: Bacch. 145. Others take ἐπάξας as intrans., and compare βαίνειν πόδα, on which construction, cf. supr. 53 n.

1072. σαρκών, 'flesh.' In the older writers the plural is usual, the singular being employed of some one particular muscle, e. g. Od. xix. 450. For the sentiment, cf. II. xxii. 346 (Achilles' speech to Hector) at γάρ πως αὐτόν με μένος και θυμὸς ἀνείη | ωμ' ἀποταμνόμενον κρέα εδμεναι.

1074. ἀρνύμενος λώβαν must mean 'achieving their dishonour': άρνυμαι is a poet. word=win, gain (honour), and the mutilation (the special form of insult connoted by both $\lambda \nu \mu \eta$ and $\lambda \omega \beta \eta$: infr. 1098) of his enemies P. regards as a prize.

1077. βάκχαις "Αιδου, 'hell's frenzied handmaids': cf. H. F. 1119 el μηκέθ' "Αιδου βάκχοι εί, φράσαιμεν ἄν. διαμοιρᾶσαι, supr. 716. The children are dead, but he fears lest, Pentheus-like, they be torn in pieces.

1079. ἐκβολάν. ἐκβάλλειν is used specially of children, cf. Ion 964 σοὶ δ' ἐπ τί δόξ' εἰσῆλθεν ἐκβαλεῖν τέκνον; It was in the power of the father to say whether the child was to be reared or exposed: probably the

dμφιδρόμια, or carrying of the child round the hearth on the seventh day after birth, was a token of the intention to rear the child as a member of the family. In Thebes only was the exposure of children forbidden. εκβολή here of course has not its strict meaning, but the casting out on the hillside of the Thracian's children suggests the analogous exposure, which was practised in Greece on new-born babes.

1081. ναυς ὅπως, 'ship-like': cf. supr. 398: 'girding up my flax-woven robe, like a barque (brailing up its sails) with the ship-tackle, speeding to the lair of death, guardian of my children from despite.' The figure is somewhat quaint, and a violent change from the wild beast metaphor, which is kept up throughout, and to which κοίταν in the last line is still adapted.

1086. Cf. Aesch. Cho. 313 δράσαντι παθείν, τριγέρων μύθος τάδε

1088. ω, invoking aid: cf. Hipp. 884: Soph. Tr. 221: Phil. 736. 1089. λογχοφόρον. λόγχη was a cavalry lance, and therefore ited to the σύστος αίσος οf the σύστος σύστος

suited to the εδιππον γένος of the Thracians. εδιππον, cf. supr.

1090. "Αρει κάτοχον, 'possessed by,' 'subject to': cf. Soph. Τι.

1092. durw, Aesch., Eurip., but never Soph.

1094. η ούδειs, η coalesces with où-.

1100. ἀμπτάμενος ὑψιπέτης should be taken together.

1101. Storms were associated with both these constellations, which are visible during the hottest period of the year, cf. Hes. Op. 607 εθτ' δν δ' Πρίων και Σείριος ές μέσον έλθη | οθρανόν. The baleful influence of Sirius, the dog-star, was proverbial. Cf. Hom. Il. xxii. 25, where Achilles, bright and deadly, rushing over the plain, is likened to a star δς ρά τ' δπώρης είσιν, άρίζηλοι δέ οἱ αὐγαὶ | φαίνονται πολλοῦσι μετ' ἀστράσι νυκτὸς ἀμολγῷ, | δν τε κύν 'Ωρίωνος ἐπίκλησιν καλέουσιν | λαμπρότατος μὲν δ γ' ἐστί, κακὸν δέ τε σημα τέτυκται, | καί τε φέρει πολλὸν πυρετὸν δειλοῦσι βροτοῦσιν. Sirius was the dog of the hunter Orion.

1107. ξυγγνώσθ' = ξυγγνωστά έστί, cf. Med. 491 ξυγγνώστ' αν ην σοι, ib. 703: for the plur. cf. Hadley Gr. Gr. § 635. The chorus hint that suicide offers a ready and pardonable escape.

κρείσσον' ή φέρειν κακά, cf. Soph. O. T. 1293 το γάρ νόσημα μείζον ή φέρειν. The usual construction would be κρείσσον' ή ώς or ή ώστε: cf. Χεπ. Απ. iii. 5. 17 φοβούμαι μή τι μείζον ή ώστε φέρειν δύνασθαι ξυμβή. κρείσσω' ή κατά with the accus. of a noun is a variation of this construction.

1109. Agamemnon appears on the scene, and, to judge from his elaborate opening, has 'conned his part.'

ού γαρ ήσυχος λέλακ', cf. supr. 1068 n. λέλακ', cf. supr. 678 n.

1110. werpas opelas wats...'Hxw, 'Echo, child of the mountain rock': cf. the Irish mac-alla, son of the rock. I am not aware that Echo is personified by any poet before Euripides, who introduced her into his Andromeda (cf. fr. 118), and was laughed at for his pains by Aristophanes the following year (410 B.C.) in the Thesmophoriazusae: cf. 1008 sqq. where Mnesilochus, who has been bound by the women, is visited by Euripides in the character of Echo.

1112. ἢσμεν, poet. form for ἢδειμεν or ἢδειμεν. Rutherford (N. P. p. 238) rejects in all cases the long penultimate, regarding ἢσμεν etc. as the true Attic forms. If we had not known that Troy was fallen, this clamour gave us cause for terror in earnest, i.e. would easily have terrified us: the expression φόβον παρέσχεν is equivalent to a potential indicative with ἄν: cf. Goodwin Synt. of Gr. M. and T. § 432. This case is parallel to the use of έδει, ώφελλον, ἐβουλόμην, ἔμελλον (without ἄν) and an infin., instead of a past indic. tense with ἄν of the verb in the infinitive: cf. Thuc. iii. 74 ἡ πόλις ἐκινδύνευσε πᾶσα διαφαρῆναι, εἰ ἄνεμος ἐπεγένετο.

1119. αρα, with είχεν= 'as it appears.'

1121. 'Hath wrought me this ruin: ruin, nay, this more than ruin.'

1124. τί λίξεις; cf. supr. 511 n. ή γάρ, cf. supr. 1047 n.

1127. οὖτος, τί πάσχεις; 'you there, what ails you?' is a colloquial equivalent: cf. Soph. Aj. 71 οὖτος, σὲ τὸν τὰς αιχμαλωτίδας χέρας δεσμοῖς ἀπευθύνοντα προσμολεῖν καλῶ. Alc., 773 οὖτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις; Frequently with σύ, e.g. infr. 1280: or with proper names, Soph. Aj. 89 ὧ οὖτος, Λίας, δεύτερὸν σε προσκαλῶ.

1128. μαργώσαν, 'raging mad': this verb is found in the participle

only, and is confined to the tragedians.

1129. τὸ βάρβαρον. Ag. means the absence of that self-restraint, which was so precious to the Greek: cf. supr. 327 n. 'Let uncivilized brute force and passion give way to a civilized method of settling disputes by argument and arbitrament': cf. Med. 536 πρῶτον μὲν 'Ελλάδ' ἀντὶ βαρβάρου χθονὸς | γαῖαν κατοικεῖς, καὶ δίκην ἐπίστασαι, | νόμοις τε χρῆσθαι μὴ πρὸς Ισχύος κράτος.

1132. Euripides delighted, as no doubt an audience of his contemporaries delighted too, in the transference to the stage of the methods and modes of thought of the δικαστήρια: argument and counterargument, skilful appeals to self-interest, prejudice and passion, repre-

sented under the forms of a rhetoric, specious at all times, even if somewhat forced, were echoes of their daily life greatly to the taste of the quick-witted men of Athens: to the less intellectually interested audiences of to-day, melodrama, with elaborate reproductions of the sights of a great city, administers a corresponding delight. Quintil. (Inst. x. 1. 68) says of Euripides, 'namque is et in sermone magis accedit oratorio generi, et sententiis densus, et in iis quae a sapientibus tradita sunt pene ipsis par, et in dicendo ac respondendo cuilibet eorum, qui fuerunt in foro diserti, comparandus.' Cf. Ar. Ran. 774 (of Euripides' audience in Hades) ol δ' ἀκροώμενοι | τῶν ἀντιλογιῶν καὶ λογισμῶν καὶ στροφῶν | ὑπερεμάνησαν, κἀνόμισαν σοφώτατον. It is noticeable that Polymestor's attack (1132—1182) and Hecuba's defence (1189—1237) each take up 50 lines. For similar correspondences cf. Paley's preface to vol. ii. p. xvii.

1135. ὕποπτος ῶν δη Τρωικῆς ἀλώσεως, 'apprehensive, no doubt, of Troy's fall': ὕποπτος in this active sense is very rare; Thuc. uses τὸ ὕποπτον = 'suspicion,' i. 90: vi. 89. Similarly πιστός, Soph. O. C. 1031 ἀλλ' ἐσθ' ὅτω σὺ πιστὸς (relying) ῶν ἐδρας τάδε. (Cf. Jebb's n. ad loc. for further instances.)

1139. **Tροίαν** is more suited to ξυνοικίση than to dθροίση, which means to 'muster.' συνοίκισις was the uniting under a central power of scattered districts or tribes: cf. Thuc. ii. 15. 2 ἐπειδη δὲ Θησεὺς ἐβασίλευσε...καταλύσας τῶν ἄλλων πόλεων τά τε βουλευτήρια καὶ τὰς ἀρχὰς ἐς τὴν νῦν πόλιν οὖσαν ξυνώκισε πάντας (of the συνοίκισις of Attica). Here the meaning is 'lest he should re-unite the scattered remnants of Troy, and muster its folk.' For the subj. after a secondary tense, cf. Goodwin, Synt. of Gr. M. and T. § 365. 'The subj. can also follow secondary tenses to retain the mood in which the object of the fear originally occurred to the mind': cf. Xen. Symp. ii. 11 οἱ θεώμενοι ἐφοβοῦντο μή τι πάθη.

1141. aperav, the construction lapses into the ordinary optative after a verb in a secondary tense.

1144. ἐν ψπερ, the antecedent is the idea conveyed in the sentence γείτοσων δ' είη κακὸν Τρώων. Eurip. was in accord with Athenian feeling in making Polymestor ground his excuse ultimately on self-interest: for, if we may believe Thucydides, the average Athenian would admit no other spring of action as credible: cf. iii. 43. 2 μόνην τε πόλων διὰ τὰς περινοίας εὖ ποιῆσαι ἐκ τοῦ προφανοῦς μὴ ἐξαπατήσαντα ἀδύνατον ὁ γὰρ διδοὺς φανερῶς τι ἀγαθὸν ἀνθυποπτεύεται ἀφανῶς πη πλέον ἔξεω. These words are supposed to have been spoken about two years before

the production of the Hecuba. This explains P.'s apparent incivility in hinting to Ag. that the Greeks were unwelcome neighbours.

1150. κάμψας γόνυ, cf. Soph. O. C. 19 οδ κώλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου.

1153. κερκίδ', lit.='shuttle': here 'the production of the shuttle,' a robe: similar is the use of πόνος to denote what is 'produced by labour,' e.g. Or. 1570 βήξας παλαιά γεῖσα (coping), τεκτόνων πόνον. Aesch. Ag. 54 δρταλίχων πόνον (nestlings).

The Edones were an important Thracian tribe, who dwelt on the east or left bank of the Strymon: Amphipolis and Eion were in their territory. Here, as frequently in Greek and Latin poetry, the name is used to signify Thracian generally.

used except of women's garments: it is however found sometimes of the ample dress of βάρβαροι, cf. Aesch. Pers. 468. Soph. in the Trachuses it four times of a man's robe, but Jebb (on 602) regards it as in these cases a 'general word for a stately garment.'

1155. κάμακα, properly a 'pole': for vines, Il. xviii. 563: of a spear-shaft, Aesch. Ag. 66: so here.

1156. διπτ. στολ., i.e. both of spear and cloak.

1157. ἐκπαγλούμεναι: this verb, like μαργᾶν (supr. 1128), is only found in the participle; an Ionic survival, Rutherford N. P. p. 14.

have a verb in the plural.' Hadley Gr. Gr. § 604 a. It is noticeable that there is no caesura in this line.

διαδοχαίς αμείβουσαι χεροίν, lit. 'passing them on by successions of hands.'

1160. πῶς δοκεῖς; parenthetic: a colloquialism, not used either by Soph. or Aesch.: cf. Hipp. 446 τοῦτον λαβοῦσα, πῶς δοκεῖς; καθύβρισεν. Ι. Α. 1590 κἀν τῷδε Κάλχας πῶς δοκεῖς; χαίρων ἔφη. Ar. Ach. 24. ἐκ, 'after.'

1162. at &, the corresponding at μέν must be understood before κεντοῦσι.

1163. είχον, 'held down.' He was on a κλίνη, or large couch. For the form of conditional sentence, εὶ ἐξανισταίην—είχον, cf. Hadley Gr. Gr. § 894.

1167. οὐδὰν ἥνων, 'I could do nothing': cf. Andr. 1133 ἀλλ' οὐδὰν ῆνων: Her. ix. 66 οὐδὰν ῆνυε. Poets prefer ἀνύω, prose writers ἀνύτω.

1168. πήμα πήματος πλίον, 'outrage than all outrage worse,'

Way. The editors compare Aesch. Ag. 864 κακοῦ κάκιον άλλο πημα. πημα in apposition to the sense of δείν' έξειργάσαντο.

1171. Kevtoûσιν, cf. supr. 1162.

1172. ἐκ δὲ πηδήσας = ἐκπηδήσας δέ. Tmesis is rare in Attic Greek, and is a survival from the time when prepositions were adverbs merely, defining or strengthening the force of case-endings, or modifying the meaning of verbs: cf. Thompson's Gr. Synt. § 249.

beast turns upon the hounds, though in kivas is further implied the reproach, which the word so often conveys in Homer, especially when used of women.

1174. ώς κυνηγέτης. A good instance of Euripides' quickness of mind, which, while it leads him to metaphor, renders him incapable of sustaining a simile. The hunted quarry, turning on his pursuers, of the previous line, becomes the hunter of this: the θήρ becomes the κυνηγέτης.

κυνηγέτης is the regular form in Prose, but κυναγός (like δαρός, ξκατι, όπαδός and others quoted by Porson on Or. 26) is invariable in Poetry. The co-existence of these forms, says Rutherford (N. P. p. 496), shows that the Athenians at first accepted Doric forms relating to the arts of which the Dorians were the acknowledged masters, but subsequently brought these forms into harmony with the laws of their own language: but this dictum does not seem to account for all the instances, though the occurrence of both forms in Eur. proves the mixed character of tragic diction.

1175. βάλλων ἀράσσων, cf. supr. 1171 κεντοῦσω αλμάσσουσω: 70 δείμασι φάσμασων. The asyndeton expresses agitation.

σπεύδων χάριν την σην, 'busying myself in thy interests.' σπεύδων is intrans.; for χάριν, cf. supr. 874 n.

against women, like the present, without regard either to the context, or the character in whose mouth they are placed, that the unjust estimate, which brands Eurip. as a hater of the female sex, arises. To refute so baseless an estimate serious argument is not required: the mere statement that it was Eurip. who created Alcestis, Iphigenia, Macaria and Polyxena suffices. A critic who, in this play, would reject the evidence of Polyxena's character, and would prefer to base his view of the poet's meaning on the mad ravings of a barbarian, would not be entitled to a hearing. It is to Euripides' sympathy with women, to his recognition of their capacity both for good and ill, to his desire to open

a wider sphere of influence to that sex, of which even Pericles could say it was the chiefest credit never to be spoken of, that we owe a gallery of female characters, unsurpassed till Shakspere came.

Simonides of Amorgus, who classed women, according to their characteristics, as partaking of the natures of the sow, the fox, the bitch, the earth, the sea, the ass, the cat, the mare, the ape, in most uncomplimentary terms: though at last he admits the existence of a bee-like class, whose virtues he celebrates unstintingly in a very beautiful passage (vii. 83—93, Bergk's Anthol. Gr., ed. Hiller).

1179. λέγων έστιν, the so-called Schema Chalcidiacum is another instance of old-Ionic survivals in tragic diction: cf. Her. iii. 99 απαρνεόμενδι έστι: ix. 51 έστι απέχουσα: iii. 64 απολωλεκώς είη: Aesch. Ag. 1178 έσται δεδορκώς: Eur. Cycl. 381 ήτε πάσχοντες.

1180. συντεμών, sc. λόγον, which is easily supplied from λόγους, 1177: ἄπαντα ταθτα is governed by φράσω. For συντέμνεω = 'cut an account short,' cf. Tro. 441 ώς δὲ σγντέμω | ζῶν εἶσ' ἐς "Αιδην. Ar. Thesm. 178.

1181. He speaks of them as though they were a breed of monsters.
1182. δ del ξυντυχών, cf. δ alel βασιλεύων, 'the king for the time being.' Thuc. iv. 68. τ έπειτα δὲ καὶ τῶν 'Λθηναίων ἥδη ὁ del ἐντὸς γιγνόμενος (each Athenian as he got inside) χωρεῖ ἐπὶ τὸ τεῖχος.
iii. 38. § δοῦλοι δντες τῶν ἀεὶ ἀτόπων (the paradox of the moment).

1183. 'Be not insolent, nor, by reason of thine own ill-experience, condemn thus sweepingly the whole race of women': cf. fr. 658 δστις δὲ πάσας συντιθείς ψέγει λόγω | γυναῖκας ἐξῆς, σκαιός ἐστι κού σοφός | πολλῶν γὰρ οὐσῶν τὴν μὲν εὐρήσεις κακήν, | τὴν δ' ὥσπερ αὕτη λῆμ' ἔχουσαν εὐγενές.

1187. Hecuba, after a brief prefatory address to Agamemnon, deprecating the use of rhetoric in a bad cause, proceeds in lawyer-like fashion to expose the weak points and improbabilities of Polymestor's account.

οὐκ ἐχρῆν ἰσχύειν=εἰκότως οὐκ ἃν ἴσχυεν: so infr. 1189 ἔδει λέγειν = εἰκότως ἃν ἔλεγεν: cf. Goodwin Synt. of Gr. M. and T. §§ 415, 416.

1188. This platitude, so frequently used by Eurip., is somewhat inconsistent with Hecuba's words (supr. 817 sqq.), where she laments her lack of πειθώ: but we must bear in mind that this speech is a forensic display, and conforms to the rules of the courts, where a brief προοίμιον, either to conciliate feeling in the speaker's favour, or to

minimise the effect of a powerful speech of an opponent, was usual: cf. a similar opening in Hipp. 983 sqq.

1189. Cf. Hipp. 928 χρήν.....δισσάς τε φωνάς πάντας άνθρώπους έχειν, | τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύγχανεν, | ὡς ἡ φρονοῦσα τάδικ' ἐξηλέγχετο | πρὸς τῆς δικαίας, κοὐκ ἃν ἡπατώμεθα. εἴτε χρήστ' ἔδρασε, sc. τις, which is easily supplied from ἀνθρώποισιν above: cf. Andr. 421 οἰκτρὰ γὰρ τὰ δυστυχῆ | βροτοῖς ἀπασι, κᾶν θυραῖος ῶν κυρῆ.

1190. σαθρεύς, 'unsound.' The word is used of the false ring of a cracked vessel, and is therefore very appropriately applied to deceptive rhetoric, which ought not to have the ring of truth.

1191. και μή δύνασθαι τάδικ' εδ λέγειν ποτέ. Cf. Thuc. iii. 42. 2 βουλόμενός τι αισχρόν πείσαι, εδ μέν είπεῖν οὐκ αν ἡγεῖται περί τοῦ μἡ καλοῦ δύνασθαι.

1192. οἱ τάδ' τἰκριβωκότες, those who have reduced to a system the methods of giving fair names to foul deeds.

1193. The meaning is, 'they cannot keep up the appearance of honesty all through, but are found out and ruined.'

1195. το μεν σον, 'the share of my speech addressed directly to you.' φροιμίοιs, 'at the outset.' προοίμιον was the technical name for the opening of a speech (προοιμιάσασθαι πρός εδνοιαν says the handbook (τέχνη) of Theodectes: exordiri ita ut eum qui audiat benevolum nobis faciamus et docilem et attentum, Cic. de Or. ii. 19. 80). The other parts were the διήγησις, πίστεις, ἐπίλογος. Hecuba again turns to Agamemnon in the ἐπίλογος, l. 1232.

1197. πόνον ἀπαλλάσσων διπλοθν, 'ridding them of the repetition of their labours,' i.e. a second expedition to Troy, in the event of its restoration by Polydorus: cf. supr. 1139.

of 431 had been of but small advantage?

1201. τίνα σπεύδων χάριν, cf. supr. 1175 σπεύδων χάριν την σήν. It may be an unintentional echo, or it may be scornful repetition: the emphasis added by καί (cf. supr. 515 n.) is in favour of the latter view.

1202. κηδεύσων τινά, 'with the hope of entering a Greek family by marriage?' κηδεύειν is to 'contract a marriage,' of the bridegroom usually (but cf. Med. 888, where in bitter irony Medea regards herself as κηδεύουσα, a marriage connection of, her rival, Jason's new wife), with special reference to the relations of his wife. Cf. Hipp. 634 κηδεύσαι καλοῖς γαμβροῖσι, 'having married into a good family.' The verb here is transitive; lit. 'about to make some one a relation by marriage?'

1204. σής, emphatic. The subject to ξμελλον is οί Ελληνες.

1205. τίνα δοκεῖς πείσειν τάδε; 'whom think you you will persuade of this?' For the double accus., cf. Soph. O. C. 797 ἀλλ' οἶδα γάρ σε σαῦτα μὴ πείθων, ίθι.

1206. εἰ βούλοιο τάληθη λέγειν, the apodosis understood is 'you would admit.'

1207. κέρδη τὰ σά, 'thy hope of gain': cf. Aesch. Eum. 704 κερδών ἄθικτον τοῦτο βουλευτήριον (of the court of Areopagus): Soph. Ant. 222 ἄνδρας τὸ κέρδος πολλάκις διώλεσεν.

1208. ἐπεὶ δίδαξον, 'for (if what I say is not true), tell me this, why etc.?' Cf. Soph. O. T. 390 ἐπεὶ, φέρ' εἰπέ, ποῦ σὺ μάντις εἶ σαφής; O. C. 969 ἐπεὶ δίδαξον...πῶς ᾶν δικαίως κ.τ.λ.; El. 351.

The next two lines are almost a repetition of supr. 16—18.

1211. $\tau \ell$ 8' repeats in a slightly different form the $\pi \hat{\omega}_s$ of 1. 1208, the interrogative effect of which may be supposed to be dulled by the long sentence $\delta \tau' \eta \delta \tau \delta \chi \epsilon \iota - \delta \delta \rho \nu$. 'Why was it, I say $(\delta \epsilon)$?'

χάριν θέσθαι, for the phrase, cf. El. 61 έξέβαλέ μ' οίκων, χάριτα τιθεμένη πόσει: Ion 1104: Bacch. 721.

1215. ἐσήμην', absolute, as frequently in Trag.: cf. Aesch. Ag. 497, 293 ἐκὰς δὲ φρυκτοῦ φῶς ἐπ' Εὐρίπου ροὰς | Μεσσαπίου φύλαξι σημαίνει μολόν. The latter passage probably suggested the word to ripides, who regards Troy's burning city as the first of the chain of

ns, that spread the news of the triumph of the Greeks; 'and with moke the city gave the beacon-signal of its fall at the foeman's hand.'

1216. κατέκτας, a simple non-thematic agrist: cf. Monro Hom. Gr. § 13: Bacch. 1289 κατέκτας: Aesch. Eum. 460 κατέκτα (both in senarii): H. F. 424 έκτα (lyric): Soph. Tr. 38 έκτα, the only passage of Tragedy where this agrist of the simple verb occurs in senarii.

1218. χρῆν σε δοῦναι φέροντα, 'you ought to have taken and given etc.' i.e. during the siege of Troy.

1221. απεξενωμένοις, cf. Soph. El. 777 φυγάς απεξενούτο.

1223. τολμᾶς, 'canst bring thyself.' Cf. Med. 590 ήτις οὐδὲ νῦν | τολμᾶς μεθείναι καρδίας μέγαν χόλον. ἔχων καρτερείς, 'persistent in keeping': cf. I. T. 1395 οἱ δ' ἐκαρτέρουν | πρὸς κῦμα λακτίζοντες.

1224. καλ μην, introducing a fresh objection. $\tau \rho \epsilon \phi \omega \nu = \epsilon l \, \epsilon \tau \rho \epsilon \phi \epsilon s$: παίδα is out of its place: $\tau \rho \epsilon \phi \omega \nu \tau \delta \nu \, \epsilon \mu \delta \nu \, \pi \alpha \delta \delta \alpha$, $\omega s \sigma \epsilon \, \chi \rho \eta \nu \, \tau \rho$. is the order.

1226. 'Tis in adversity the good man's friendship shines the clearest: prosperity of itself always (ξκαστ'=in each instance) has friends.' These two lines explain and amplify καλδν κλέος 1225.

1228. 88', Polydorus.

1230. vov 8', 'as matters stand now.'

ούτε...τε, cf. Soph. O. C. 1397 ούτε ταις παρελθούσαις δδοις | ξυνήδομαί σου, γῦν τ' τθ' ως τάχος πάλιν: τε...ούτε is not found.

1233. κακός φανεί, cf. supr. 1217 φανής κακός: supr. 527 n.

1234. εὖσεβη and πιστὸν correspond in meaning to δσιον and δίκαιον in the next line: for the distinction, cf. supr. 791 n.

1236. 'We shall say that thou hast delight in the wicked, being even such an one thyself.' By the use of τοιοῦτον Hecuba avoids calling her master κακός directly, and to this she alludes in the words δεσπ. δ' οὐ λοιδορῶ. So supr. 1233 she was careful to say κακός φανεῖ. There is a slightly generalizing force in the use of the plural δεσπότας, 'one who is in the position of my lord.'

1238. φεῦ φεῦ, expressing admiration: cf. Ar. Av. 1724 φεῦ φεῦ τῆς ὥρας, τοῦ κάλλους. Heracl. 535, 552.

1239. χρηστών ἀφορμὰς λόγων, 'a text for goodly discourse.' ἀφορμή is literally a 'starting-point.' For ἐνδίδωσ', cf. Ar. Eq. 847 λαβήν (hold) γὰρ ἐνδέδωκας.

1243. οὖτ' ἐμὴν χάριν οὖτ' οὖν 'Αχαιῶν, 'neither for my sake, no, nor yet for that of the Greeks.' Cf. supr. 874 n.

1247. βάδιον, 'a light matter': cf. Hipp. 1441 μακράν δὲ λείπεις βαδίως δμιλίαν.

1249. μη άδικειν: for the synizesis, cf. Hipp. 997 φίλοις τε χρής μη άδικειν πειρωμένοις. Cf. Hadley Gr. Gr. § 42, Jebb on Soph. O. 555.

πώς φύγω; cf. Thompson Gr. Synt. § 132 c.

1252. γυναικός, the genit. is due to the comparative idea contained in ἡσσώμενος.

1253. ὑφέξω δίκην τοῖε κακίοσιν, 'shall be held accountable to my inferiors,' Hecuba, to wit, who is a slave: cf. Or. 1649 δίκην ὑπόσχες αΐματος μητροκτόνου | Εὐμενίσι τρισσαῖς.

1254. elmop, 'if, as is the case,' i.e. 'since.'

1256. 'What then of me?' lit. 'what do you think I should do?' was so, for the genit. cf. Thompson Gr. Synt. § 101.

1258. γάρ. 'Yes, for should I not rejoice at taking vengeance on you?'

1260. This line takes up the construction of 1. 1258.

1261. μεν ούν corrects a previous statement as wrong or inadequate. Latin immo vero. Here ναυστολήση is the word corrected, κρύψη being substituted for it. ἐκ καρχησίων, 'from the mast-head': so called

from its likeness to the cup of the same name. It was used as a lookout: cf. Rich's Dictionary of Antiq. s. v.

1263. Lit. 'thyself shalt ascend on thy feet by the mast.'

1265. Ovid's account is somewhat different (Met. xiii. 565 sqq.), clade sui Thracum gens irritata tyranni | Troada (i.e. Hecuba) telorum lapidumque incessere iactu | coepit. at haec missum rauco cum murmure saxum | morsibus insequitur, rictuque in verba parato | latravit, conata loqui. locus extat, et ex re | nomen habet. Cicero says (Tusc. iii. 26) Hecubam autem putant propter animi acerbitatem quandam et rabiem fingi in canem esse conversam.

πύρσ' έχ. δέργ., 'with glaring bloodshot eyes.'

1267. The worship of Dionysus is closely connected in tradition with Thrace. It was in Thrace that King Lycurgus strove to bar the god's progress from Asia Greece-wards, paying for his impiety by a cruel death: in Thrace too, among the peaks of Rhodope, Dionysus had an oracle, to which reference is made in the next line (cf. Herod. vii. 111). The god was worshipped under the name of Sabazios (Ar. Vesp. 9, where the schol. notes Σαβάζιον δὲ τὸν Διόνυσον οἱ Θρᾶκες καλοῦσω).

For the dat. Θρηξι, cf. Or. 363 δ ναυτίλοισι μάντις.

1269. γάρ, 'no, for had he done so, never wouldst thou etc.'

1270. 'Shall I die, or shall I live to accomplish the days of my life as I am (i.e. a slave)?' This seems to me the best interpretation of the line. Irregularly, but quite intelligibly, θανοῦσα is put for θανοῦμαι, being attracted by ζῶσα, although the finite verb ἐκπλήσω (βίον) is not exactly suited to it. ἐνθάδε, 'in my present position,' i.e. a slave.

1272. 'Wilt thou say a name called after my changed shape, or

what?' n ti s parenthetic.

1273. Κυνδε σήμα, a promontory on the eastern coast of the Thracian Chersonese: cf. Thuc. viii. 102. τέκμαρ, 'a sign,' i.e. a landmark.

1276. dπίπτυσ', cf. supr. 942 n. αὐτῷ ταῦτα κ.τ.λ., equivalent to 'may your prognostications recoil on yourself': cf. Cycl. 270 A. κακῶς

παίδες ἀπόλοινθ'...Β. αύτὸς έχε.

1277. ἡ τοῦδ' ἄλοχος, Clytaemnestra. οἰκουρὸς πικρά, 'homeguardian to his sorrow': the meaning is that Clytaemnestra's government of Agamemnon's house during his absence was to be fatal to him, by reason of her connection with Aegisthus, and the consequent plot to murder her husband. For the phrase, cf. Hipp. 787 πικρόν τόδ' οἰκούρημα δεσπόταις ἐμοῖς.

1278. μήπω μανείη. 'μήπω verecunde in votis pro μήποτε dicebant.'
Pflugk. Cf. Soph. El. 403 μήπω νοῦ τοσόνδ' είην κενή. Heracl. 359.

Tuvδaρls παι̂s, Clytaemnestra. It was to the madness of another Tyndarid, Helen, that the war and all its misery was due.

1280. οὐτος σύ, cf. supr. 1127 n. Agamemnon's anger is roused at the impertinence, as he regards it, of the frenzied Thracian. μαίνει echoes Hecuba's μανείη of 1278.

1281. φόνια λουτρά refers to the bath in which Agamemnon was slain by Aegisthus and Clytaemnestra: cf. Aesch. Ag. 1129.

Those who had lost the power of seeing external objects were supposed to become endowed with extraordinary capacity for penetrating with the eye of the mind into the mysteries of the gods' will and of the future. Possibly for this reason, possibly too as a king of Thrace, the country whence had come the early seers, Orpheus Linus and the rest, the gift of prophecy is here given to the blind barbarian, whose general character, one is forced to admit, does not qualify him eminently to act as the mouthpiece of the gods. It is noticeable that in the Heracleidae Euripides gives a similar power to a similar character, Eurystheus, just before his death.

1283. 'Will ye not check his tongue?' to the attendants.

1284. έγκλήετ', sc. τὸ στόμα.

1285. νήσων, genit. depending on που. Thompson Gr. Synt. p. 85. ἐκβαλείτε, exposure on a desert island was no uncommon penalty: cf. Od. iii. 270 δη τότε τὸν μὲν ἀοιδὸν άγων ἐς νῆσον ἐρήμην | κάλλιπεν οἰωνοῖσιν ελωρ καὶ κύρμα γενέσθαι. The 'marooning' of Philoctetes naturally suggests itself as an instance of the use to which small rocky islands may be put: a use which recommended itself to the Romans at a later date, who found the Aegean a suitable retreat for many whose residence at Rome was regarded as undesirable: 'aude aliquid brevibus Gyaris vel carcere dignum, | si vis esse aliquid' is Juvenal's cynical remark, i. 73 (where Prof. Mayor's note will satisfy the most curious).

1286. kal intensifies the force of hlav.

1287. Έκάβη, σθ δ', cf. supr. 372 n.

1290. Cf. the last lines of Seneca's Troades, repetite celeri maria captivae gradu, | iam vela puppis laxat et classis movet.

1291. εὖ δὶ τὰν δόμοις ἔχοντ' ίδοιμεν. Notice the irony of these lines.

1294. δοσποσύνων μόχθων, cf. supr. 362 sqq. The captives pass from one scene of wretchedness to the experiences of another, yet untried: so one act in life's dreary tragedy closes.

NOTES ON THE TEXT.

THE MSS of Euripides may be divided into two families, representing two separate recensions: the first, to which the oldest extant MSS belong, contained 8 plays: Hecuba, Orestes, Phoenissae, Andromache, Hippolytus, Medea, Alcestis, Troades: also Rhesus, a play of doubtful authorship, once commonly ascribed to Euripides. No MSS which we have, with two exceptions, contain all the eight, the Troades being most frequently omitted. The following table will make this clear:

A.	Marcianus 471	contains	Hec.	Or.	Phoen.	Andr.	Hipp.	
B.	Vaticanus 909	23	Hec.	Or.	Phoen.	Andr.	Hipp.	Med.
				Alc	. Tro. (l	Rhes.)		

C. Hauniensis ,, Hec. Or. Phoen. Andr. Hipp. Med. Alc. Tro. (Rhes.)

E. Parisinus 2712 , Hec. Or. Phoen. Andr. Hipp. Med.

F. Marcianus 468 , Hec. Or. Phoen. Med.

a. Parisinus 2713 ,, Hec. Phoen. Andr. Hipp. Med. Alc.

b. Florentinus (Vossii) ,, Hec. Phoen. Andr. Hipp. Med. Alc. Tro. (Rhes.)

c. Florentinus xxxi. 10 ,, Hec. Or. Phoen. Andr. Hipp. Med. Alc. (Rhes.)

d. Florentinus xxxi. 15 , Andr. Hipp. Med. Alc.

A is our best Ms: it is of the xii century, and contains marginal scholia and interlinear glosses, and has been extensively corrected in green ink by a later hand. It is preserved in S. Mark's library at Venice. Besides the five plays of Eurip. it contains the works of the geographer Dionysius Periegetes.

B is of the xii or xiii century: the leaves containing Hec. 212—256, 712—1069 have been lost. It contains scholia and glosses and has been corrected by two hands at least, and is in the Vatican library at Rome.

C, at Copenhagen, is of small value, especially in Hec. Or. Phoen. It seems to be a corrupted copy of B.

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E is of the xiii century, and contains Sophocles and Aristophanes, as well as the six plays of Euripides. Where the ink has faded it has been restored by a later hand, often well. It has very few scholia and glosses.

F, a manuscript of the xiii century, contains, besides Euripides, three plays of Aeschylus, six plays of Sophocles and the works of Oppian, and has suffered badly from ignorant annotators. It, like A, is in S. Mark's library at Venice.

The next four MSS Kirchhoff thinks are copies of a codex of the same class as the above, edited and emended by a Byzantine scholar of the xiii century according to the standards and canons of his time.

a, elegantly written but considerably damaged. It contains a life of Euripides, some remarks of Hephaestion on metre, and some lines on the Hecuba by Tzetzes. Prinz says that in the Hec. Or. Phoen. it is very close to A, and therefore of weight. Unfortunately lines 1-522 of the Hecuba are missing in the original, and have been supplied by later worthless hands. It is of the xiii century.

b is now lost, but once belonged to Isaac Voss, who has left a list of its variants. It is of little value.

c is a moth-eaten MS of the xiv century, and contains Sophocles' plays as well.

d, also of the xiv century, is in bad condition, and contains six comedies of Aristophanes as well as the four plays of Euripides.

A compendium for school use was made by a Byzantine scholar, containing Hec. Or. Phoen., and was very extensively used in the xiv and xv century; copies of it are preserved in large numbers: sometimes all three plays are found together, sometimes copies of the separate plays. These editions frequently have copious notes, but are of no independent value.

We now come to the second family of Mss, representing a different recension. Mss of this class contained the eighteen (or, counting the Rhesus, nineteen) extant plays of Euripides. Unfortunately we have only two copies of this edition.

L, Florentinus xxxii. 2, a MS of the xiv century, containing six plays of Sophocles, Hesiod, and all Euripides' extant plays except the Troades.

G and P together contain all the plays. They formed one Ms, but by some chance the book was divided, and G was only discovered recently. P contains Andr. Med. Supp. Ion Iph. Aul. Iph. T. Hipp. Alc. Tro. Bacch. Cycl. (Rhes.) Heracl. (1-1003): also Soph. Ant. OC. Tr. Phil. G contains Heracl. (1003—end) Herc. Hel. El. Hec. Or. Phoen. together with Soph. Aj. El. OT. The Ms was probably of the xiv century.

The value of these Mss consists in the fact that, though themselves of not very early date, they are derived from an archetype older than the xiii century. This archetype itself had suffered from the hands of correctors and scholars, but as representing a different and independent recension of the text, it has provided us with a valuable means of checking the other edition, its very errors even sometimes serving to direct us to the true reading. A manuscript in the British Museum (Harleianus 5743) gives us fragments of the Alc., the Troades and Rhesus in this edition: and to the same family belongs the MS, from which the author of the Christus Patiens made his compilations. It seems to have contained Hec. Or. Hipp. Med. Tro. Bacch. (Rhes.).

13. 1. MSS 1/v, but the rule is 1 eram, 1/v erat, at any rate for Aesch. Soph. and Eur.'s earlier plays.

76. The corruption in this line is of early date. In most MSS we find ήν περί παιδός.δι' δνείρων | είδον γάρ φοβεράν όψιν ξμαθον έδάην. The writer of G endeavoured to make sense by adding eldor after drelpωr, and beginning a new sentence with eldor γάρ. The source of error lies in the είδον γάρ, which was wrongly inserted here, having caught the copyist's eye in 1. 90 infr. byw was either added as object to είδον, or was written against φοβεράν to show to what noun the adjective referred: finally Emallor was an interlinear gloss, explanatory of the rare word έδάην.

80. ἄγκυρ' ἀμῶν: so Meineke for ἄγκυρά τ' ἐμῶν. The rare word dμων was not understood by the copyist, who corrected, as he thought, άγκυρα μῶν into ἀγκυρά $[\tau]$ έ]μῶν. Other editors correct ἀγκυρ έτ èμων, but facili lectioni praestat ardua.

91. dvolktws. Porson for dvdyka | οlκτρώς.

164. δαίμων νών. All the best MSS have δαιμόνων, which is not metrical. Musgrave proposed the reading in the text. Porson, thinking that a quotation in Dionysius, de compositione verborum (v. 105), illustrating the solemn effect of spondaic rhythm, refers to this passage, would read ποίαν η ταύταν η κεί αν στείχω; ποίαν δηθ' δρμάσω; ποῦ μοί τις θεών | ή δαίμων έστιν άρωγός;

224. inforn. I keep the reading of the MSS, though Nauck's έπέσται is generally accepted. έπιστάτης ἐπέσται is a jingle of sound merely, while ἐπιστάτης ἐπέστη is akin to such phrases as δραμεῖν δράμον and the like. Eur. is not careful to avoid unmeaning assonance, but it seems gratuitous to import it.

231. κάγωγ ἄρ', L. Dindorf for κάγὼ γάρ. For the force of ἄρα, cf. n. in commentary.

οδ με χρην. Mss οδ μ' έχρην. Cf. n. in commentary on 265.

246-250. The order in the text is that of the Byzantine editors: the MSS give 246, 249, 250, 247, 248. Wecklein would reject 247, 248 as a dittography of 245, 246.

274. καὶ τῆσδε γραίας. Valckenaer for καὶ τῆσδε γεραιᾶς of the MSS: the latter is possible metrically; cf. supr. 63, where γεραιᾶς is an anapaest.

279. ταύτη γέγηθα κάπιλήθομαι κακών, an importation from Or. 66, followed here till rejected by Hartung.

293. λέγης. Muretus for MSS λέγη.

312. δλωλε. E has άπεστι.

328. $\tau o \dot{v} s$ $\phi (\lambda o v s)$. Prinz needlessly proposes $\tau o \dot{v} s$ $\phi \theta \iota \tau o \dot{v} s$. The meaning of the text is, 'regard as friends those who are friends indeed,' i.e. benefactors. Prinz's alteration gives only a weak repetition of the next clause.

332. πέφυκ' ἀεί. G, and so Stobaeus quotes: πεφυκέναι is the reading of most of the Mss, though πέφυκ' ἀεί is sometimes given as a variant.

367. ελευθέρων. Blomfield for MSS ελεύθερον.

378. Omitted by Nauck.

397. G has κεκτημένη, which leads Prinz to adopt a conjecture (made in 1865) οὐ γὰρ οἶσθα δεσπότας κεκτημένη; This is very probable.

416. με χρήν. MSS. μ' έχρήν. Cf. supr. 231 crit. n.

425. ἀθλία. Markland for MSS ἀθλίας. A however gives ἀθλίου.

432. κάρα πέπλους. Kirchhoff for MSS κάρα πέπλοις.

441—443 are rejected by most editors, on very insufficient grounds, as it seems to me: see n. in commentary.

467. Ocas valovo' is Nauck's brilliant emendation for 'Abavalas.

469. The reading is doubtful. A has $d\rho a$, B $d\rho \mu a \tau a$ corrected to $d\rho \mu a \tau \iota$. Paley reads ζεύξομαι $d\rho \mu a \tau \iota$ πώλουτ | ἐν δαιδαλέαισι κ.τ.λ. and infr. 478 τυφομένα δορίληπτος | ὑπ' ᾿Αργείων κ.τ.λ., but with little support from good MSS.

481. The ordinary punctuation is λιποῦσ' ᾿Ασίαν Εὐρώπας θεράπναν, ἀλλάξασ' Ἦνδα θαλάμους. This is translated 'having left Asia the slave of Europe, etc.' This kind of personification does not seem to me to be in Euripides' style, and his use of the word θεράπνα (cf. n. in commentary) is against such an interpretation.

490. Nauck would expel this line.

528. alpea is recovered from a, which is a valuable Ms from 523 onward. Eppea is the vulgate.

535. μου. The later MSS give μοι.

555, 6. The two following lines are rejected by nearly all editors. οἱ δ', ὡς τάχιστ' ἤκουσαν ὑστάτην ὅπα, | μεθῆκαν, οὖπερ καὶ μέγιστον ἦν κράτος.

559. A has λαγόναs, and one or two other good MSS; the rest have

λαγόνος: Brunck proposed μέσας for the vulgate μέσον.

569. εὖσχήμως. With much hesitation I leave this barbarous looking adverb in the text. (The adj. seems to appear first in Dio Cassius: it is quoted in Etym. M.) A gives εὖσήμως: α εὖσχήμως, and so ELG. Pliny (Ep. iv. 11) quotes εὖσχήμων, which Prinz accepts.

578. οὐ πέπλον οὐδὶ κόσμον. As supr. 574 mention was made of leaves and logs only, the remarkable taste of an ingenious scholar emends the reading of the MSS, which surely needs no defence, to οὐ πέταλον οὐδὲ κορμόν.

580. MSS λέγων, which Reiske retained, reading εὐτεκνωτάτην τέ σε. λέγων has been corrected to λέγον in Aa, which is found also in other MSS. The omission of the augment, though not common, occurs sometimes in long ἡήσεις, and as Talthybius was immediately before repeating the comments of the crowd, it seems natural to refer τοιάδε to their remarks: if this is so, we should read λέγον.

595. ανθρωποι. Hermann for MSS ανθρώποις.

620. τ', εὐτεκνώτατε G. Other MSS κεὐτεκνώτατε: cf. n. in commentary.

624. The sense is 'we are puffed up, some of us by our wealth, others by our reputation among our fellow-citizens.' $\delta\gamma\kappa \kappa \delta \delta\sigma\theta a\iota$ is used with the dative, or sometimes with $\epsilon\pi\iota$: never with $\epsilon\nu$, which seems to have been introduced into this line through a mistaken idea of its parallelism with the next, the structure of which is quite different.

626. Reiske's conjecture τὰ δ' οὐδὰν ἀλλ' ή is very tempting.

665. υπερ AEL, απο BG. υπερ would be more likely to be corrupted than απο, as its use here is somewhat unusual: cf. n. in commentary.

742. προσθείμεθ' αν ΑΕ. προσθείμεθα other MSS.

758. Probably a line has fallen out after this verse. If this view is correct, Hecuba and Agamemnon speak in couplets from 752, where she turns to address him, to 761, where they commence a dialogue in

single lines. In Aa 756—758 are missing: in F they have been added by a second hand in the margin, and are also found (in the original hand) after 779. Kirchhoff's theory is that the archetype was written in pages of 20 lines, and that 755 ended a page (as it does in A): then by the copyist's error the next four lines, 756—758 and a fourth line now lost, were omitted, but added at the bottom of the next page, thus accounting for their insertion in F after 779, and that the fourth line, being at the very bottom of the page, got worn away and so entirely lost.

793—797 have been rejected either wholly or in part by most editors. I have retained them and believe them to be defensible. For the interpretation cf. n. in commentary.

820. The Aa. The other MSS.

821. γαρ δντες AL. τοσούτοι οι τοσοίδε other MSS.

831, 832. Two verses, the many variants in which make it probable that they are not genuine, follow here. Prinz gives them as follows: ἐκ τοῦ σκότου γὰρ τῶν τε νυκτέρων βροτοῖς | φίλτρων μεγίστη γίγνεται βροτοῖς χάρις.

847. τῆς ἀνάγκης. The MSS have τὰς ἀνάγκας, which I have with some hesitation altered. The accus, was probably due to the feeling that an object to διώρισαν was required. None of the explanations of the ordinary text seem satisfactory.

850. Υνωγε LG: other MSS give έγω σέ.

859. 8' έμοι. Elmsley for MSS δέ σοι.

947. ἀπώλεσεν. There seems no need for ἀπούρισεν or ἀπήλασεν: see instances of ἐξαπόλλυμι in n. in commentary.

950. olfis. Porson corrected the MSS difts.

953. Nauck would expel this line.

967. dφικόμην. Prinz's conjecture ἐφεσπόμην is unnecessary. Instances of careless writing, such as the repetition of dφικόμην here after its use above 964, are frequent in Euripides: see n. in commentary on supr. 527.

970—975. Suspected lines. Porson condemned 971, though the irregularity of construction is easily paralleled. Dindorf rejects all six lines: Hartung, with whom I incline to agree, the three lines 973—975. They are singularly weak, and have the appearance of an unintelligent adscript.

1000. loτ', ω. Hermann for MSS loτω.

1013. Some read πέπλων έντος ή κρύψασ' έχεις; The alternative offered by ή seems better.

1026. ἐκπεσεί. Hermann for MSS ἐκπέση. If the latter is retained, we must place a comma only at δίκην: but the construction is then very harsh.

φίλων κερδίων is Herwerden's attractive conjecture for φίλας καρδίας. 1030. ου. Hemsterhuis for MSS ου.

συμπίτναι is the form given by our best Ms A; the other Mss and the corrector of A give συμπιτνεί. πιτνω is generally banished from the texts.

1042. ἐπεσπέσωμεν. Possibly we should read ἐπεσπαίσωμεν: cf. supr. 116, and n. in commentary.

1055. péovri: others read féovri.

1058. I have changed the punctuation of this passage: for the interpretation cf. n. in commentary. The usual punctuation is $\tau \epsilon \tau \rho \dot{\alpha}$ - $\pi o \delta o s$ $\beta d \sigma u \theta \eta \rho \delta s$ $\delta \rho \epsilon \sigma \tau \dot{\epsilon} \rho o u$ $|\tau \iota \theta \dot{\epsilon} \mu \epsilon v o s$ $\epsilon \pi \dot{\epsilon} \chi \epsilon \hat{\iota} \rho a \kappa a \tau' \ell \chi v o s$; $\pi o (a v | \dot{\eta})$ $\tau a \dot{\nu} \tau a v \dot{\eta} \tau \dot{\alpha} v \dot{\delta}' | \dot{\epsilon} \xi a \lambda \lambda \dot{\alpha} \xi \omega$, $\tau \dot{\alpha} s | \dot{\alpha} v \delta \rho o \phi \delta v o v s \kappa . \tau . \lambda$., to interpret which is difficult.

1074. Perhaps we should read ἀρνύμενος λώβας λύμας τ' ἀντίποιν' έμᾶς: comparing supr. 213, and infr. 1098. ἀρνύμενος λώβαν is very harsh: for the usual interpretation, cf. n. in commentary. ἀρν. ἀντίποινα on the contrary is a natural expression.

1087. δαίμων έδωκεν δστις έστί σοι βαρύς, which had been inserted here from 723, by a copyist probably who did not see that ἐστὶ is to be supplied in l. 1086, was rejected by Hermann.

1100. αίθέρ' is found in the MSS before άμπτάμενος, though a scholiast marks it as superfluous: it was no doubt a gloss on οὐράνιον μέλαθρον.

1101. ὑψιπέτης, the reading of L, I have adopted: it should be taken closely with ἀμπτάμενος. ὑψιπετές (which L. and S. render 'fallen from heaven') is the usual reading: the former is of course connected with πέτεσθαι, the latter with πεσείν.

1151. xero's. Milton for MSS xeipes.

1153. θάκους. Hermann for MSS θάκουν.

1174. Rejected by Prinz.

editors. I see no reason for excision. The verses are quoted by Stobaeus, so that if spurious they must have been inserted 700 years before the date of our earliest Ms. The fact that the chorus, infr. 1238, speak two verses only might be regarded as contributory evidence of their importation, but to start from it, as Paley does, is surely rash. None of the conjectures of Hermann, Nauck and others are satisfactory:

accordingly I have printed an emendation of my own. The MSS give πολλαί γάρ ήμων, αι μέν είσ' ἐπίφθονοι, | αί δ' είς ἀριθμον των κακών πεφύκαμεν, the sense of which is manifestly worse than weak, to say nothing of the harshness of the syntax. I have written πολλαί γὰρ έσμέν · αὶ μέν εἰσ' ἐπίφθονοι, | αὶ δ' εἰς ἀριθμὸν οὐ κακῶν πεφύκαμεν. Τhe concession naturally comes first (al μέν είσ' ἐπίφθονοι), while the use of the third person dissociates the speaker from the class, who after all are spoken of as ἐπίφθονοι only, i.e. exposed to bad feeling: the vindication naturally comes last, and is equally naturally in the first person, while οὐ κακῶν seems to me the very expression wanted here, conveying an idea of proper self-esteem with studied moderation: cf. I. A. 498 where Menelaus says ἀνδρὸς οὐ κακοῦ τρόποι | τοιοίδε in a very similar spirit: so too fr. 218 κόσμος δὲ σιγῆς στέφανος άνδρὸς οὐ κακοῦ. Soph. Aj. 550 ῶ παῖ, γένοιο πατρὸς εὐτυχέστερος, | τὰ δ' ἄλλ' ὅμοιος, καὶ γένοι' ἄν οὐ κακότ. The omission of al μέν in A (the only variation in the MSS) may be merely a slip of the copyist, or may have been subsequent to the corruption of έσμέν into ἡμῶν (a natural corruption enough, owing to the following subdivision at uév... at dé).

1197. φηs is better than φησ', as the use of 'Αγαμέμνονος in the next line shows that Hecuba is here addressing Polymestor, not Agamemnon.

1199. Hermann's conjectures $\pi\rho\hat{\omega}\tau a \pi o\hat{v} \pi o\tau'$ with the interrogation at $\gamma \dot{e}\nu os$, and in 1201 $o\dot{v}\tau \dot{a}\nu$ (the MSS give $o\dot{v}\tau'$, which Dindorf corrected to $o\dot{v}\dot{\delta}$ found in the text) seem probable.

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